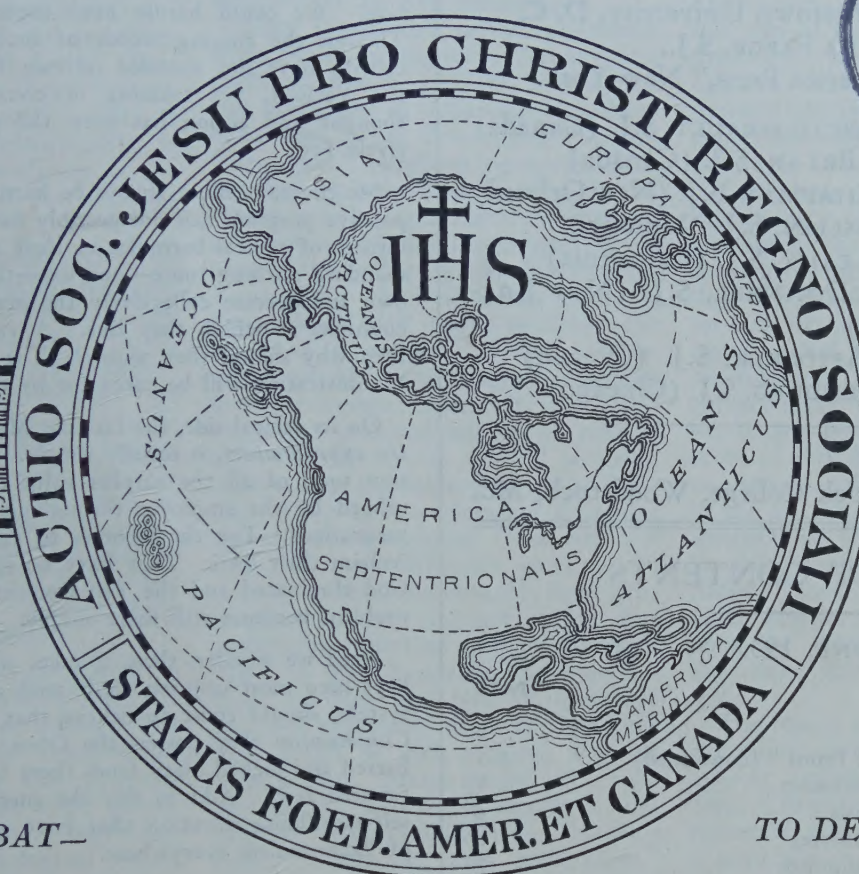
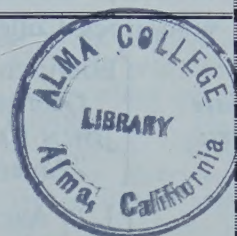


INFORMATIONES ET NOTITIAE

INFORMATION ON COMMUNISM AND INTERNATIONAL ATHEISM



TO COMBAT—

Atheism
Communism
Unholy Greed

TO DEFEND—

Divine Truth
The Christian State
The Charity of Christ

Informationes et Notitiae

NEWS BULLETIN

on

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EDITORIAL

Seldom has so unanimous and energetic a response been given by Catholics to the appeals of the Holy See as that accorded Pope Pius XI by American Catholics in answer to his summons to combat atheistic Communism. Rome has spoken. Clear, convincing, and authoritative, the words of the Holy Father have gone forth over all the earth. In our own land bishops, priests, and people, schools and organizations of every kind, press and forum have combined to proclaim and spread his message. Communism has been faced by a solid and determined Catholic front.

True, our popular campaign has hitherto been largely negative. We could hardly have expected it to be otherwise. Though the ringing words of social justice and Christian charity have not sounded in vain from the watchtower of the Vatican, yet training in constructive Catholic social thought and action has been the privilege of a comparatively few.

Moreover, it must always be borne in mind that our own positive program can not possibly have the simplicity characteristic of radical formulas in their appeal to the people, demanding nothing more—nor less—than that they take over, own and operate collectively the productive property of the countries in which they live. A vast task, to be sure, but then why should they worry? The industrial and economic administration will be cared for by their leaders.

On its ethical side, the familiar Marxian slogan, *expropriate the expropriators*, is equally simple. Capital is defined as the sum total of all the surplus value of which labor has been robbed by the employer throughout the course of the past generations. For the laborers to take it back is merely to reclaim their own. They have no apologies to make. With God eliminated and the Ten Commandments abrogated, the problem becomes still more simple.

Need we wonder, then, if men, who themselves have perhaps been most unjustly dealt with in the existing economic system, should come to believe that in the one magic word *Communism* they possess the *Open Sesame* to all the riches barred and locked away from them for the enjoyment of the favored few? Add to this the energy, the intelligence, the self-sacrificing devotion that have gone into the promotion of Communism everywhere.

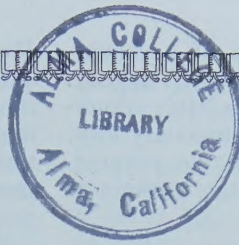
Our program is clear. We must be no less active than the Communists, but our problem is far more difficult. On the other hand, our motives for work are more sublime. There is need, not merely of promoting enthusiasm, but of sustaining it indefinitely. This implies knowledge of the Communist side, without exaggeration or misrepresentation, and a no less perfect understanding of our own Catholic social objectives as set before us by the Holy See. The doctrine of the Mystical Body of Christ, so providentially stressed in our day, will serve as a mighty inspiration.

JOSEPH HUSSLEIN, S.J.



Part I

Home Survey



Divergent Views of Proletarian Literature

A continuation of the series on the Communist "Cultural Front."

I

RECENTLY readers of the *London Times* "Literary Supplement" were astonished to find the headline, "American Writers Look Left." That the leading article in a Tory literary journal should carry such a title is highly significant. Undoubtedly it caused considerable speculation in circles hitherto indifferent to Marxian dialectics.

The article was evidently inspired by two volumes: one recording the proceedings of the American Writers' Congress; the other an anthology, "Proletarian Literature in the United States." Fastidiously castigating the "strange sterility" of old American writers, the anonymous author lauds the proletarian movement as a font of concerted literary activity and estimable writing. According to him, the only approximating performance has been that of the Regionalists in the South and Middle West, but Regionalism, he adds, is essentially local, incohesive, introspective.

After calling attention to a host of notable proletarian productions, the article concludes by acclaiming the genuinely vibrant impulse imparted to American literature by this growing movement. The problem to be solved at present is whether from a beginning of such narrow psychological limits this type of literature will be able ultimately to cope with the ubiquity of human experience. Optimistic left-wingers at the Writers' Congress reassure us by insisting that an artist's politics must always be regarded as secondary.

—Condensed from an article by Herbert W. Horwill in *New York Times* by Mr. P. Gibbons, S.J.

II

Half a dozen years ago the American literary expatriates flung away their berets, drank their farewells to

Paris, and hastened to New York, where they speedily made themselves at home on the Red Bandwagon.

They joined the radical movement when Stalin, having exiled Trotsky and imprisoned some 30,000 Trotskyites, had succeeded in outlawing all critical discussion in the Communist Party in Russia and throughout the world. Proletarian art became the handmaiden of Soviet politics, and literary left-wingers were simply the intellectual errand boys of the Stalin regime. The Russian Association of Proletarian Writers, known as *RAPP*, began to dictate the work of Communist writers. Thus when critical courage was more needed in the movement than ever, these converts were ushered into it, yet meekly they carried on the *RAPP* work in America for the literary regime in Russia. They gave proletarian literature the unfortunate stamp from which it will, with great difficulty, emerge.

In their blind impetuosity, these proletarian converts did not realize that proletarian literature was not always a pawn in the hands of bureaucrats. Back in 1925 that type of literature had been vigorously debated. Whether there could be such a thing, was far from settled. Stalin settled it by suppressing all Trotskyist literature, and banned from publication Trotsky's book, "Literature and Revolution," which was the book that gave life to the whole controversy. Trotsky had maintained that proletarian literature was impossible because the period of the proletarian dictatorship, before the classless society existed, would prove too brief for its development. This opinion was widely discussed in Communist publications all over the world. *The Daily Worker* praised Trotsky's book and defended his argument. Yet after Trotsky was exiled the same *Daily Worker*, cringing before Stalin's whip, denounced Trotsky. Now my point is not that Trotsky was correct in his thesis, but that the suppression

of all defense of his position, and the banning of his book, was destructive of the very values which are the *sine qua non* of criticism under any guise, proletarian or bourgeois. Proletarian criticism reached its nadir as far as literary intelligence or social vision was concerned—and it has been in that state ever since.

I condemn the literary converts in this country for selling their integrity and intelligence to a band of power-seeking bureaucrats. We might blame their acceptance of a political hegemony on lack of experience, but we cannot excuse their acceptance of a literary bureaucracy. In such a suppression of literary ideas, whether those of a Trotsky or anyone else, no proletarian literature of a vital sort can flourish. And as a result of this suppression we notice in the last four years a steady shift of intellectuals from the Stalinist to the Socialist camp—men like James Rorty, Sidney Hook, Charles Yale Harrison, Louis Hacker, James T. Farrell. Perhaps the recent appalling Trotskyist executions will cause an even greater split.

The reader must not misconstrue the preceding paragraphs as arguments against proletarian literature *in se*. Such a literature will develop in every industrial country, but only when it is a natural and irrepressible outgrowth of a spontaneous relationship between the artist and his environment. When, as in the United States, it is forced out of social context, or twisted to fit an artificial foreign pattern, it will give birth, not to proletarian literature, but to *proletarianitis*.

What precisely is true proletarian literature? It is more than literature which deals with proletarians alone. It may also be written about aristocrats. Nor should we confuse working-class literature with proletarian. Dickens and George Eliot wrote novels about proletarians, but their fiction has no more to do with proletarian literature

than the crocodile tears of a chataquan tragedian with genuine tragedy. Proletarian literature is truly dominated by a dynamic revolutionary idea, and inspired by a collective purpose. It embodies a belief in the workers as the class of tomorrow.

In 1931, the great year of the depression, the literary lads to whom we are referring scrambled upon the Stalin Express and shouted to the world that they had come to put proletarian literature on the map. And what has been the result? Proletarian literature today is not being read by proletarians. That class are far more interested in Eddie Guest, Peter B. Kyne, and Fannie

Hurst than they are in Waldo Frank, Jack Conroy, or Michael Gold. In other words, literature is being churned out for the proletariat which the proletariat refuses to read, but which bourgeois middle-class romantics devour voraciously.

Our pseudo-proletarian penmen fail to see that the class struggle in this country is different from that in Europe. The class struggle here has never been between the proletariat and the bourgeois, but rather between the big bourgeois and the small bourgeois, with the workers identifying their interests with the latter. American workers, unlike the European, would be

the last people to consider themselves proletarian. They have always been anti-Wall Street, but at the same time pro-Main Street.

When American proletariat writers try to write novels about the American proletariat in terms of what they have learned from Marx and Moscow, instead of in terms of what the American workers actually are today, what they become are not literary realists but proletarian pollyannas. They write about the United States as if it were Soviet Russia.

—Condensed by Mr. P. Gibbons, S.J., from "Proletarianitis," by V. F. Calverton in the *Saturday Review of Literature*.

The Deus Ex Machina In Soviet Literature

Synopsized by CORNELIUS A. ALLEN, S.J.

The following is a mosaic, as it were, of excerpts from Clarence A. Manning's article, "The Deus ex Machina in Soviet Literature," which appeared in the December, 1936, issue of "The American Review."

LITERATURE can be classified in many ways. . . . Yet in considering the whole progress and program of Soviet literature, it may be worth while to discuss that quality in which it most varies from the literature of Russia before 1917—its attitude towards the state." For "it is exactly here that the greatest difference is found between the old and the new."

From the end of the Romantic period about 1840, Russian literature was, for the most part, directed against the old monarchy. But today "Soviet literature, whether by conviction or by coercion, has changed its course, and it is bound in every way to approve or to justify the trend of events. . . . Hence arises the necessity for many Soviet authors to turn and twist their stories as they will but yet to maintain due regard for the necessary moral and instructive end that is to come at the end of their works."

In some cases, of course, such an ending is achieved without difficulty, since "the characters and the background of the stories lead them logically and of necessity to the desired ending." It is not possible, however, for the Soviet writer always to glide smoothly to the prescribed kind of conclusion, and these resemble "the critical Euripides" who "tied up the story in a curious impasse and then was obliged to invoke the service of some god to carry the tale back to the condition which the audience and the priests of Dionysus demanded. Now there is no priest, but there is a censorship, as well as an opportunity for recognition as a constructive force in Soviet society, of which many writers take advantage."

The devices by which Soviet writers produce an ending consonant with Soviet ideals when a different ending would be more consistent—at least according to generally accepted norms—are best explained by examining a few of them in the concrete.

There is Leonov's "The Thief," which relates how a certain Mitka, once an esteemed revolutionary hero, becomes a celebrated thief, an enemy of society, both old and new; how, upon recovering from illness, he is driven by a better instinct to forsake the city and to return to his country home; how he there joins a crew of wood-cutters, works in their guild, later enters a factory, devotes himself to study, and finally wins back the good name he had lost.

"Imagine a stolid and logical writer of the world drawing such a picture. A return to the farm and the forest. . . . We may call it sentimental if we will, but it offers a promise of redemption and of service to the state little short of miraculous. Mitka had been an adornment of the Soviets. He had fallen, but he must rise again. Fresh air and hard labor are all that is necessary—together with right thinking. . . . The *deus ex machina* of Soviet strength or the healing power of Mother Nature—they are very close together and used for similar purposes."

Another device whereby the Soviet writer imposes the correct Soviet ending on his story is found in Fedin's "Cities and Years." Here the contortion is performed by placing the desired ending before the corpus of the story, to insure a clear understanding of its true character. And so, the novel

opens with a description of the "madness and confusion" of Andrey Startsev, followed by the defense and judicial exoneration of his murderer, Kurt Van, who explains in his defense "how he had always trained himself to think objectively and how he had acted resolutely on the ground of his logical conclusions." Since Van is a thoroughgoing Communist, his acquittal is the "ideological ending," and it is placed at the beginning of the novel "for all to read and understand." Then follows the story of Andrey Startsev. He is liberal-minded and superfluous, "for he allows his appreciation of art and life, his love for a girl and his sense of honor to seduce him into sparing a man who has saved his life but who is now hostile to the Soviet Union." We are moved to sympathize with Andrey when we see how humanly he reacts to the difficulties thickening about him. But finally logic drives Kurt Van to kill him "in order that the idea of the story might live, for the idea is greater than the individual" in the Soviet scheme of things.

Novels which, unlike "Cities and Years," have no "strong and self-reliant Communist to carry the burden of the message" have recourse to an explanatory text, as in Voinova's "Precious Stones." "In the beginning there is . . . a definite statement of what is to be the outcome of the story with proper emphasis upon the defeat of the intelligentsia, and yet, if we read the story with the usual literary responses, we find that all the human and the humane qualities are to be illustrated among the intelligentsia. The Communists are the ruthless movers of

society, and the intelligentsia represent those qualities which had always actuated the heroes of Russian literature."

Such a statement "as to where the ultimate fate of the struggle is to rest" is commonly found in all Soviet works which attempt a sympathetic treatment of the intelligentsia. "There can be no doubt in the mind of a person rightly acquainted with the Soviet movement where the final victory must rest, and

even if it seems strained at first sight, it is necessary that we rest on our intellectual perceptions and accept this."

"This invincibility of the idea" serves likewise to steer the Soviet comedy aright, and here a hopelessly complicated situation can be magically unravelled by the timely introduction of Soviet philosophical principles.

Thus the Soviet author may "create an impasse in his work," since he can

always appeal to the principles of Soviet philosophy as a solution. In Soviet literature "hero and plot and goal are one and if, by any chance, either hero or plot fall short of the goal, then the author must bring them back by force if necessary; by decree, if possible, and so the literature can maintain its record of being a positive force in the building up of the new system."

Communist Propaganda in the Ballet

By T. H. NEEDHAM

DIVORCED from traditional themes of poetic meaning by disregarding previous conventional physical limitations, the modern ballet has made use of dance pantomimes to express living ideas. But choreography has been so impressed with its new freedom that the greater activity has clouded its intelligence, and the ideas presented are obscure and vague. Even Soviet Russia appears to have seen little propaganda value in the ballet. The recent Soviet Drama Festival featured folk dancing.

In this country the male ballet of Ted Shawn has expressed feebly certain proletarian ideas. The Monte Carlo *Ballet Russe* has made use of an

American ballet, *Union Pacific*, by Leonide Massine, which vigorously condemns capitalistic labor methods. For the past five years Kurt Jooss, pupil of the German choreographer Rudolph von Laban, has been presenting "The Green Table," an anti-war ballet. In this ballet ten grotesquely masked dancers mime as diplomats. They start war, and Death destroys soldiers and women. After the war the hypocrisy of the peace conference is satirized. In "The Mirror" the Jooss Ballet portrays post-war confusion, arriving at the climax of the dance when the laborer's wife discards her drab clothes and joins the women

of the street. The communistic *New Theatre* group in New York City has organized a ballet, which, however, like the ballet of the socialistic *Rebel Arts* group, is without notable choreographers. The same may be said of the Jewish theatrical company "Artef" which, following the tradition of Greek drama, usually includes interpretative dancing as an element in its productions.

The *New Theatre* magazine seems to devote most of its criticism of the modern dance to indicating the shortcomings of its own and of "capitalistic" schools.

No Room in U. S. for Any Reds, Al Smith Tells Mass Meeting

FORMER Governor Alfred E. Smith led a barrage of speeches against Communism at a mass meeting at the New York Hippodrome last night, sponsored by the American Association Against Communism and the Catholic Truth Society. Other speakers included George U. Harvey, Borough President of Queens; Matthew Woll, vice president of the American Federation of Labor, and the Rev. Dr. Edward Lodge Curran, president of the association.

The former governor told 4,000 listeners that the "great and lasting error" of Communism was the Communists did not understand the government of the United States. "We have no rulers in this country," he said. "This country belongs to the rank and file of the people. Nobody can rule this country."

"Every Government official from the President down to the janitor of the city hall is a servant—a public servant. He exercises no power that in the last analysis does not rest in the people themselves."

Mr. Smith said that the Russian government, far from obliterating class distinction, had set up two classes, the tyrannical commissars and the tyrannized workers. In addition, there was no life save that guaranteed by the state, there was no liberty and no property, he said.

"There is no room in this country for Communism," he said. "Ours is a land of opportunity and the gateway to that is open to everybody, and according to our past history the poorest men and the poorest women in America can rise to the planes of greatest distinction. And over and above that the United States is a Christian country."

He told his listeners that America must be kept free of Communism, Fascism and Nazism, "until God sends His Divine Son to judge the world by fire."

* * *

The necessity for cooperation between religion and labor was emphasized by Mr. Woll. "Both free institutions of labor and of religion are

viewed as a menace to dictatorship," he said, "and neither are permitted to exist side by side where democratic governments do not rule."

Father Curran said that while there was no danger from Fascism in the United States, there was danger from Communism. "We propose to meet the Communists speech for speech, assemblage for assemblage, mass meeting for mass meeting," he said. "This is not a Catholic cause, but an American cause. We don't want to fight it out the way the Nationalists of Spain are fighting it out tonight, but if they want it that way we'll give it to them that way."

Father Curran read messages from Governor Herbert H. Lehman, Postmaster General James A. Farley, Bishop William T. Manning, Senator Royal S. Copeland, Governor Harold G. Hoffman of New Jersey and others. When he announced that an invitation sent to Mayor F. H. LaGuardia had gone unanswered, the audience booed vigorously.—*N. Y. Herald, Wed., Apr. 14, 1937.*

Alumnae Symposium On Spanish Crisis

Fordham Alumni Magazine, April, 1937

ON FRIDAY evening, March 19, in Carnegie Hall, the Fordham University Alumnae Association presented "A Modern Lepanto," a benefit symposium for the victims of Communism in Spain. It will go down as one of the notable events in Fordham's history. A brilliant Catholic audience, numbering approximately 2,900 persons, listened to the eminent speakers who presented the true story of the situation in Spain.

The Alumnae are to be heartily congratulated. True, they had an excellent "drawing card" in the presentation of Spain's story from the Catholic angle. But how many organizations would have undertaken such a task? As a matter of fact, the Fordham University Alumnae Association was the first and the only Catholic group in the diocese to raise a hand toward exposing Communism's battle against the Church in that war-torn country. The Alumnae merit our congratulations and our thanks.

The Rev. Robert I. Gannon, S.J., president of the University, presided. He spoke of "the strange confusion that exists, even among some Catholics, in regard to the issues in Spain." The Rector continued: "Some have swallowed their daily papers without the slightest discrimination. They have a muddled idea that Fascists are fighting Spanish democracy. They think that the rebels have rebelled against a legitimate government, and that the loyalists are loyal to something." He scored the Friends of Spanish Democracy. He said that the sponsors of the Symposium had not declared for or against a Fascist form of government in Spain. "We are not canonizing all the men in General Franco's forces. We cannot pretend to know what he will do five years from now. But we *do* know the Reds; we know their background and their purposes: we know what they have done so far." At the conclusion of the program, Father Gannon made an eloquent appeal to the audience for their prayers for Spain, and ended with a stirring "Arriba Espana."

Mr. Hilaire Belloc, visiting professor of history at the Fordham University Graduate School, outlined the historical significance of the Spanish crisis. He pointed out that the Church of God is the issue. If it were a struggle of poor against rich, of labor

against capital, why would priests and nuns be slaughtered—surely they are not rich or powerful. Communism would not tolerate religion of any kind. We have only to look at Russia. And now in Spain, Communism is warring against the Church.

The Rev. Jaime Castiello, S.J., famed as writer and lecturer and professor of educational psychology in the Fordham University Graduate School, gave a marvelous discourse on "The Soul of Spain." He said that it is not Franco who is the hero of present conflict. This honor belongs to the landed peasants, whence his own ancestors sprang. The "rebellion" cannot be Fascist; none of the leaders ever belonged to that group: the idea of Fascism is contrary to the nature of the Spaniard. Father Castiello asked his audience to suppose, for a moment, that Mr. Earl Browder were elected President of the United States; that immediately, all Democratic and Republican congressmen and senators were ejected from Congress, and their places filled by Communists; that the plants of non-Communist newspapers were burned; that churches and temples were destroyed, and priests, ministers and rabbis murdered. Would his hearers not rise up against such a government, he asked. This is exactly the situation in Spain, he said.

F. Theo. Rogers, editor of the *Manila Free Press*, who went to Spain many months ago, a confirmed "loyalist" supporter, was so shocked by Communist excesses that his every effort now is to help the Franco cause. He said that of all the newspaper correspondents in Spain, only six understand Spanish. In consequence, they have to rely on "interpreters" in Madrid, who do not always find it expedient to tell the truth. This confirms the belief that the secular press presents only one side of the story.

Music was furnished by the Pius X Choir of Liturgical Music. The chairman of the executive committee was Marie T. Marique, its members being Nell C. Merrigan (Alumnae president), Mary Lyons, Lyla Kelly, Marie Devere, Margaret Bowman, Loretta White, Sarah Kavanagh, Mary Fox, Catherine Delaney, Elyse Slattery, Dr. Helen Bannerman, Rosemary Blanchfield, Anna Collins, Nellie Connolly, Elizabeth Walsh, Loretta Gantley, Mary Kiernan, Mary Murphy, Dr. Marion Sandalls, Josephine Spitzer, Anna Killeen, Helen Konvolinka, Evelyn Maye, and Loretta Moloney.

CATHOLIC EDITORS CALL WAR ON REDS

Will Fight Communism and Dictatorships to End, They Declare at Rochester

(Special to the *New York Times*)

ROCHESTER, May 20.—Catholic editors sounded warnings here today that they would fight Communism and dictatorships with every legitimate weapon at their disposal. Four executives pressed this issue on the first day of the annual meeting of the Catholic Press Association.

Many of the 313 Catholic publications of the country, with a total circulation of 8,000,000, were represented among the editors and business managers in attendance.

The Rev. J. W. De Pencier, editor of *The Servite* in Chicago, reported for the circulation vigilance committee in the opening address that Communist propaganda was contaminating the youth of America.

Another attack on Communism came in an address on "Social Justice or Communism," by the Rev. Dr. George Johnson, head of the Department of Education of the Catholic University of America at Washington.

"We cannot understand how any intelligent human being can remain unconcerned," he declared.

"Catholics recognize Communism for what it is—not just another economic or social theory, but a heresy. It is just another word for atheism.

"Whatever Communism creates in the way of industrial, political and cultural institutions is just so much machinery for eliminating God from human society."

The speaker said that there was little hope of cooperation from other religious denominations.

"In this country, at least, non-Catholics are not in the mood to follow Catholic leadership," he said. "The other churches are always glad to see us present when the question under discussion is a Community Chest drive or a safety campaign, or exemption from threatening taxation. The moment a fundamental issue is raised, they leave us to our own devices."

In a radio address coincident with the meeting the Rev. James M. Gillis, editor of *The Catholic World*, asserted that all dictatorships began in violence and ended in violence. Communism, Naziism and Fascism all would fail, and probably in violence, he declared.

Methods of Opposing Communism

By MONSIGNOR JOHN A. RYAN

The wrong way and the right way of opposing and preventing Communism were discussed by the Rt. Rev. Msgr. John A. Ryan of the Catholic University of America, Director of the N. C. W. C. Department of Social Action, in an address to the regional meeting of the Catholic Conference on Industrial Problems held at Denver, Colo., on May 24, 1937.

SAYING that the wrong way comprises several different methods, Monsignor Ryan presented them briefly. The first of these wrong methods, he said, is "the use of violent language and the expression of hatred in the denunciation of Communism." Adding that many illustrations of this method could be given, Monsignor Ryan declared that perhaps the best known is derived from a meeting held in New York several weeks ago, and, after quoting speakers at that meeting, urged his auditors to "contrast with this reprehensible language, the words used by the Holy Father in his Encyclical 'Atheistic Communism,'" which reads in part as follows:

"In making these observations it is no part of Our intention to condemn *en masse* the people of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors, who considered Russia the best prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other . . ."

FALSE ACCUSATIONS

"The second wrong method," Monsignor Ryan continued, "is that of making false accusations of Communism against persons who are not Communists at all, though some of them may hold one or other radical economic beliefs." A few weeks ago, he said, a Catholic paper copied an article from a Fascist magazine. "This article," he

continued, "stigmatized practically all the leaders of the C. I. O. branch of the labor movement as Communists or near-Communists, including one leader who is a very good Catholic."

"The third wrong method consists in attacking Communism without admitting that there are any evils in our economic system and without proposing any specific remedies," Monsignor Ryan added. "It is too bad," he declared, "that all the Catholic speakers and writers on Communism do not imitate the Holy Father and devote as great a proportion of space to constructive economic reform as is given in the Encyclical 'Atheistic Communism.'"

The fourth wrong method, Monsignor Ryan said, "is to exaggerate the number of real Communists in the United States." "They have been estimated," he pointed out, "at 100,000, 500,000, 1,000,000 and more than 1,000,000. As a matter of fact the number cannot be even approximately ascertained. What we know definitely is that something more than 80,000 voted for the Communist candidate for President last fall and that the number of enrolled members of the Communist Party is less than 50,000. We also know that when Socialism was most flourishing in this country, its candidates for the Presidency on more than one occasion received tens of thousands of votes from men who were not Socialists. It is not improbable that this is true, but to a much lesser degree, of Communist candidates for important offices. On the other hand, it is probably true that some genuine Communists did not vote for the Communist candidate, November, 1936. In any case, the burden of proof is upon those who maintain that there are more than, let us say, 100,000 men and women in this country who understand what Communism is and accept all its

principles and proposals. I know of no systematic or plausible attempt that has been made to prove that Communism is so strong."

RADIO TALK CRITICIZED

Monsignor Ryan then drew attention to a radio address delivered by a prominent Catholic layman. "It was," he said, "well balanced, not merely denunciatory but constructive, giving a fair proportion of attention to economic evils and specific reforms. At the very end of the address, however, the speaker neutralized the good effects of what he had already said by advocating the deportation of all Communists. He made no distinction between alien Communists and citizen Communists. Obviously the latter could not be deported without a change in the Federal Constitution, nor could the former be driven out of the country without a specific act of Congress."

"I have given several illustrations of the right way of fighting Communism in the quotations from the Holy Father's recent Encyclical," Monsignor Ryan said in conclusion. "Many others could be drawn from that authoritative and altogether excellent document. Every Catholic should read it carefully and frequently."

"The first task in dealing intelligently with Communism is to understand its philosophy and proposals. The philosophy is that of materialist economic determinism. More briefly, the philosophy is stark materialism. As a description of economic evolution, it is historically false. Its program for a new social order is impracticable, unjust, anti-democratic and anti-religious. Anyone who doubts the truth of any of these characterizations will quickly discard his doubts when he examines fairly and adequately what has happened and is still happening in Soviet Russia."

80,000 Ballots in Last Election Do Not Reveal True Strength of Subversive Movement

WASHINGTON, Feb. 27.—Asserting that, because the Communist vote in the 1936 presidential election was around 80,000 ballots out of some 45,000,000 votes cast, some people believe Communism is a negligible influence in the United States and its doctrines and

activities should not be taken too seriously, the Rev. Edmund A. Walsh, S.J., Vice-President of the Georgetown University and Regent of its School of Foreign Service, warned last night "this method of reasoning is based on a dangerous misapprehension that

might easily lead to a growing indifference respecting the greatest peril to Christian civilization and liberty under Democracy that has arisen since the Mohammedan invasion of Europe."

In this, the second of two talks on Communism with which he is intro-

ducing his annual series of lectures, Father Walsh said "those who adopt the attitude referred to fall into an error of logic called '*non sequitur*.' . . .

"If the Communist Party of the United States is a bare handful of 51,000, it must be remembered that they are not 51,000 members of an insignificant political party, but constitute the American phalanx of a world-wide attack on Christianity and Democracy. They are fanatical missionaries for the grossest form of materialism and irreligion yet devised by enemies of God. They serve as the general headquarters through which pass instructions to affiliated groups of free thinkers and political totalitarians of the militant type.

"It is not on the 51,000 registered American Communists that Communism counts. Its leaders rely on the 2,000,000 friends in affiliated organizations, on the sympathetic idealist and pacifist whose intelligence is not always equal to his emotional impulses, on the growing number of school teachers, professors, and writers, and subtle propagandists who are trained to play ceaselessly on the social resentments of the masses until legitimate economic complaints are transformed into class hatred. The Communist Party in America is only a leaven that hopes to embitter the masses. Social justice is their slogan. But class warfare is their aim.

"The battle is still in the skirmish stage—on the outposts of ideas and ideals. If Democracy should lose there, the next phase will be violence and the barricades. The Holy Father, Pope Pius XI, has unceasingly warned the world against the error of underestimating the subtle appeal of Communism."

SHIFTING OF BUSINESS ATTITUDE ON SOCIAL QUESTIONS IS SEEN

WASHINGTON, May 3.—Competent observers profess to see a notable shifting of the attitude of business management toward the program of social legislation which has been taking form in the past few years. Instead of opposing it, business leaders are now accepting it as permanent reform and are manifesting a disposition to work it out on a practical basis. The general conclusion seems to be that old age pensions, unemployment insurance, collective bargaining and other similar measures are here to stay and that it will be for the good of all to cooperate in making them as effective as possible.

This was the burden of discussion at the meeting of the Chamber of Commerce of the United States, at which

the Rev. Dr. Edmund A. Walsh, S.J., Vice-President of the Georgetown University, was one of the principal speakers.

Father Walsh held the attention of more than 1,000 business executives by a review of the broad trends of the past 150 years. The United States, he said, had gone through two great crises—the one just after the War of Independence, which was met by the adoption of the Constitution, and the second, which led to the Civil War. He added:

"How will the third be solved? That is the problem awaiting our day and generation. It is a challenge directed to you and to me and to every member of society who has more than a superficial interest in the destiny of the United States. It is consequently a moment of social readjustment, because things do change undoubtedly and it has been the besetting sin of the intellectual life of the United States to imagine that those social problems that have upset the world so tremendously elsewhere would not reach these shores. We lived in a gilded isolation, and during a century of tremendous internal development our vision was too fore-shortened to conceive what was going on in the humanity of which we formed a part.

"But inevitably the wave of discontent crossed the 3,000 isolating miles that we thought would forever protect us, and discharged its full shock and impact on these shores.

"This present problem is a social problem. It has moved further back to the individual units that constitute society. The other historic crises in this country were not between individuals, but between states and sections. Now the charge is one of social injustice. The demand is for a safer economic equilibrium among the various individuals of our society.

"We must remember that both capital and labor are essential to production. They are co-partners, whether they wear dinner jackets or overalls. They both stand at the glowing forge of life and they both are indispensable for the joint profit that ensue."

The note sounded by Father Walsh was echoed by other speakers, who repeatedly emphasized the idea that labor and management must work together. Father Walsh pointed to the revolutions in Russia, in Mexico and in Spain today as the direct results of social stresses. He raised the question whether the United States would adjust itself to these new conditions pacifically or follow the examples set by countries in the Old World. He also warned the business gathering that Communism is taking advantage of the situation. Bolshevism, he said, is the most

characteristic product of the industrial revolution, a revolution which deified production and ignored the great moral problems connected with the production of wealth.

Discussion at the meeting justified the conclusion that business has definitely come to recognize the existence of these problems and is searching for a way to solve them without resorting to a change in the existing form of democratic government.

FASCISM IS A RESULT OF COMMUNISM, SAYS FR. PARSONS IN OTTAWA

OTTAWA, April 30.—Speaking before more than 1,000 persons gathered at a Catholic Action rally here, the Rev. Wilfred Parsons, S.J., Professor of History at Georgetown University, Washington, D. C., warned that Communists are seeking to enlist all believers in democracy in their ranks by giving the impression they are fighting Fascism.

Fascism, he pointed out, resulted from Communism, the former appearing only where Communism was on the point of taking over the reins of power.

Father Parsons described how Fascism might arise on this continent. While sit down strikes have not been revolutionary in the United States as in France, he said, had they become so it was clear there would have been a demand from the middle classes that the Federal Government suppress the strikes by force. This would be tending to Fascism—government control of industry, the totalitarian state, using Communism's own weapon to fight Communism, he asserted.

COMMUNISTS BLAMED FOR CHURCH VANDALISM

HORNEPAYNE, Ont., April 30.—Communists are blamed for the desecration of the little Catholic church at Nakina, mission of the Hornepayne Parish of St. Theresa of the Infant Jesus.

After forcing the doors of St. Brigid's Church, those responsible damaged the pulpit and seats, threw papers about the church and profaned the tabernacle, throwing the Sacred Hosts on the floor and grinding them under foot.

The Rev. Edgar Marleau, pastor, whose charges include the missions of Nakina, Cavel, Grant, Oba and Paska, recently denounced Communism and spoke in explanation of the Papal Encyclicals in this respect. He mentioned the menace of Communist activity at Nakina.

It is reported that Communists in

that colonization area later expressed the desire "to burn the churches and kill the pastors."

The Provincial Police of Ontario have been asked to make an investigation. This section is in the Vicariate of Northern Ontario, under jurisdiction of the Most Rev. Joseph Halle.

The desecration follows one reported from a lonely Northern Quebec center several weeks ago, when the parish priest was forced to leave by a group of persons with strong anti-Catholic sentiments. The Anglican rector in the same area at that time denounced the forced departure as a shameful act on the part of those responsible.

EFFORT TO GIVE MARX TEACHINGS SCIENTIFIC FLAVOR IS DENOUNCED

HOUSTON, Tex., April 17—Attempts of Socialists and other radicals to give a scientific flavor to the teachings of Karl Marx by linking them with certain theories of Charles Darwin, now generally discredited are assailed in a letter to the *Houston Post* written by a former Marxist now a convert to Catholicism.

The writer is David Goldstein, director of the Catholic Campaigners for Christ, the mission of which organization is designated as an "apostolate to the man in the street." His letter was prompted by a communication from one J. E. Gibbon, published in the paper.

"I am well acquainted with the Socialist linking of Marx with Darwin in order to give Red Radicalism the appearance of being scientific," Mr. Goldstein wrote. "No doubt Darwin did stir up an interest in scientific research, and so did Marx, though in a different field. But the very interest Darwin aroused resulted in demonstrating the fact that the basic principle of Darwinism, the 'theory of natural selection,' has not a scientific leg to stand upon because it does not select.

"Darwinism, dead in America, is very much alive in the Land-of-Socialism-Applied, for it is necessary to cling tenaciously to Darwinism in order to try to justify scientifically the many things that are wicked in the U. S. S. R. As for the 'scientific deductions' of Marx, to which Mr. Gibbon refers, they are mere prophecies and evidence abounds to prove his deductions to be false."

LEAGUE PLANS EXHIBIT OF COMMUNISTIC, OTHER SUBVERSIVE LITERATURE

NEW YORK, April 23.—Announcing that it is collecting an exhibit of Com-

munist and other subversive literature to show Catholics and non-Catholics how active these movements are, the Trinity League, publishers of *Wisdom*, whose purpose is to offset Atheistic Communism, is inviting all interested persons to submit samples of such literature to the league headquarters at 32 West 60th Street here.

Jerome Monks, Jr., is chairman of the committee collecting the exhibit.

CATHOLIC CHURCH DRIVE ON COMMUNISM TOPIC AT RETREAT SESSIONS

SAN FRANCISCO, May 21.—With Archbishops and Bishops from many parts of the United States attending, prominent Catholic laymen will speak on the world-wide efforts of the Catholic Church against Communism and other subjects at the seventh national convention of the Catholic Laymen's Retreat Associations here June 25-27.

Governor Frank Murphy, of Michigan, will be the principal speaker at the banquet the night of June 26.

Three hundred thousand Catholic laymen in the United States will be represented at the convention by more than 1,000 delegates.

Among the noted speakers will be the Rev. Daniel Lord, S.J., National Director of the Sodality of the Blessed Virgin Mary.

Papers will be read, among others, by the Most Rev. Thomas K. Gorman, Bishop of Reno.

SAYS CATHOLIC CHURCH MUST BE ON OFFENSIVE TO COMBAT COMMUNISM

CHICAGO, March 1.—"Catholicism must not permit itself to be placed on the defensive," declared Dr. Paul Kiniery, of Loyola University, here, before the Federation of German Catholic Societies of the Archdiocese of Chicago.

"It must remain on the offensive," he said. "By doing so the Catholic Church provides a more effective answer to anything that Communism might ask than could be offered by the Church were it to remain on the defensive."

"The Catholic Church must be prepared to do all for the physical welfare of the workers that Communism is trying to do, and in addition to that, it must be concerned with the spiritual needs of man," Dr. Kiniery went on. "But there is no more unfortunate position that the Church could take today, and no weaker answer that she could formulate, than to say, as many Catholics have said in words and in effect, that the Church is not concerned

with matters of this world, but only with the after life. It is beyond dispute that the Catholic Church has as its essential aim the saving of the souls of men for eternity, but to do that work effectively it must be aware of the needs of physical man in the temporal world.

"It may be argued, and some do argue, that Catholics should not try to secure a Catholic attitude in social and economic matters. It may be that we should confine our discussions in Catholic groups, to the one subject of revealed religion. If that is definitely decided, then we shall perhaps agree more easily than we do when we take up economic problems. But before we decide to do that, let me ask you to keep in mind the developments within recent years in such formerly Catholic countries as Mexico, France, and Spain."

Saying that "Communist organizers are not miracle workers," Dr. Kiniery declared "they are ordinary men and women who hammer out, time after time, the thoughts and unformulated questions that have been in the minds of the workers for many years" and they "challenge any other organization to give answers more satisfactory to the workers."

"If Communism ever does become the triumphant philosophy of this nation, which God forbid," he added "let us be willing to criticize ourselves because of our indifference and our failure to formulate answers for the working classes, who are, after centuries of inactivity, making their influence felt in every nation in the world. A Communist victory will be the result, not of great Communist craft and duplicity, but of our unwillingness to realize the truth and to act accordingly."

PASTOR STARTS NOVEL ANTI-COMMUNISM DRIVE USING CATHOLIC PRESS

WASHINGTON, March 5.—The mailing of a Catholic paper to individual non-Catholics once a month is a central feature of a campaign "to stem the tide of Communism and misled immortal souls," which the Rev. John F. Fannon, pastor of the Church of the Nativity here, has launched within his parish.

Father Fannon has circularized his parishioners, and for each 25 cents given by any parishioner will mail a copy of a Catholic paper once a month for a year to the particular non-Catholic designated by the donor. The name of the donor is not mentioned unless it is desired. As another part of the campaign, Father Fannon is calling

upon his parishioners to say a brief prayer each day "for our non-Catholic brethren and against Communism." Where persons desire to contribute money, but cannot suggest the names of non-Catholics to whom the papers can be sent, Father Fannon and his assistants are prepared to select proper recipients. Later, Father Fannon says, he expects to place his plan before other parishes over the country.

EVILS OF CAPITALISM FURTHER COMMUNISM, ASSERTS FR. LeBUFFE

ST. LOUIS, March 12.—The reason for Communism is the evils of capitalism, declared the Rev. Francis P. LeBuffe, S.J., Business Manager of *America*, in an Open Forum address at Webster College last Sunday evening.

Under the title, "Asleep on a Volcano," Father LeBuffe gave a rapid survey of the fundamentals of Communism. Materialistic philosophy of life rampantly talked everywhere is what makes Communism so dangerous in this country today, he said. That is why the Holy Father, he added, has said repeatedly that it is the greatest menace of the day. He said the economic side of Communism is entirely secondary.

"The first thing to remember," Father LeBuffe said, "is that Communism is just as adequate, complete, comprehensive a philosophy of life as our Catholic faith. That is why the Communists are so dreadfully in earnest. If we Catholics had one hundredth of the zeal of one Communist we would sweep the world. Many Communists go without three meals a week to do their duty and pay their dues. Many give themselves in a way most of us would never think of giving."

CRUSADE WILL STUDY COMMUNISM MENACE AS "MISSION PROBLEM"

CINCINNATI, March 12.—Outlines for the study of Communism as a "missionary problem" have been sent to all units of the Catholic Students' Mission Crusade in high schools, colleges and seminaries throughout the country, as a part of the program material for the spring months distributed from the Crusade's national headquarters here.

The preface to the study outline asserts that the means for preventing the spread of Communism and for countering its growth with the dissemination of Catholic social teachings constitute a problem in modern home mission methods.

The outline is constructed on the round-table plan which is traditional in the C. S. M. C. Ten phases of the subject are suggested as topics for 10 meetings, with readings for general discussion and a series of "special questions" for individual investigation appended to the matter for each meeting.

It is expected that Communism and the tactics to be followed by the Catholic student body in combating the evils of Communism will receive lengthy discussion at the tenth national convention of the Crusade to be held in Cleveland, August 17-20.

SODALITY GROUP GIVES SOCIAL SOLUTION

The Christian solution of economic and social ills was the general subject of the Student Sodality Symposium presented before a general assembly of the McNichols campus student body in the Varsity Theatre at Detroit.

This was the first local appearance of the group in four months and the first time they had ever spoken before a student assembly.

The order of the speakers and their topics was: Harry Chojnacki, Evening Commerce senior, "Christian Principles in Practice"; Edward Niedzwiecki, Arts junior, "The Difference Between Christianity and Communism"; Eleanor Smith, Arts sophomore, "What Christianity and Communism have in Common"; June Halligan, Arts freshman, "Spain Today"; Edward Scales, Arts freshman, "Peace Without Pacifism"; August Hoffweber, Engineering sophomore, "Labor Unions and the Church"; Donald J. Grant, Arts junior, "Consumers' Cooperatives"; and Elizabeth Penet, Law freshman, "Morality of Strikers." Joseph G. Rashid, Law junior, summarized the speeches of the others, showing that the principles they advocated are gradually being effected.

The sodalists have just completed a series of 15 appearances before out-state audiences, during which the symposium was presented before 4,000 people.—*U. of Detroit Varsity News*.

THE SODALITY SYMPOSIUM

Lectures, sermons and personal investigation have proved to University of Detroit students that American Bugaboo No. 1—Communism—is a menace. Further proof might prove more of a menace.

The curious student now seeks an alternative program. He seeks and usually supports a program which not

only denounces Communism as madness and atheism but suggests some system in its stead. In vital matters criticism without that constructive quality is valueless.

Had the curious student been among the audience at the last student assembly, he probably would have found himself in complete accord with the nine members of the Sodality Symposium who spent 10 minutes tearing down communistic arguments and 50 minutes explaining the Christian cure for current economic and social ills.

With the exception of a few ill-mannered students, a sympathetic audience of 1,200 expressed its enthusiastic appreciation of a program well-conceived and well-executed. May we add our appreciation?—*U. of Detroit Varsity News*, March 3, 1937.

QUEBEC BILL HITS "REDS"

Government Would Padlock All Communist Halls

(Special to the *New York Times*)

QUEBEC, March 24.—Third reading was given last night by the Legislative Council to the Duplessis government bill to "padlock" all halls or other meeting places used to disseminate Communist propaganda.

Despite representations that it would be dangerous to put such power into the hands of the government without defining in the bill what Communism is, the government leader refused to amend the measure.

It was urged that Communism had been making "ravages" in the Province, notably in Montreal and Quebec.

Communist Party headquarters are in Toronto. Members assert that they have only 1,100 adherents in Quebec Province, 500 of whom are in Montreal. They admit, however, that these are behind all radical movements and have helped to organize some 300 different associations.

ANTI-RED LEAGUE URGED FOR CANADA

Minister of Justice Tells Commons He Favored Teaching to Defeat Subversive Acts

(Special to the *New York Times*)

OTTAWA, March 30.—E. A. La Pointe, Minister of Justice, told Commons today that if he could find support for the idea he would organize a league of Canadian citizens of all classes to fight Communism, fascism

and other subversive movements in the Dominion by educating the people.

"The purpose of the organization," he said, "would be to preserve the democratic State in Canada, to counteract the activities of all subversive and revolutionary forces which seek to overthrow democracy by violence, and to guard the religious heritage of Canada from the protagonists of foreign or atheistic doctrines."

The Minister's statement was made during a discussion of the Quebec Government's new bill "padlocking" all halls that might be used for Communistic purposes and prohibiting the distribution of all Communist propaganda.

J. S. Woodsworth, leader of the Socialist party, protested against the bill as an invasion of liberty and asked the government to disallow it. Mr. LaPointe replied that he would consider disallowance when the bill was referred to his department.

He made it plain that he thought making martyrs was the wrong way to combat communism. "Those who believe in order, religion and liberty make the best bulwark against communism; they are more effective than prisons," he said.

Mr. Woodsworth also attacked the Quebec Provincial Act on the same subject and urged Mr. LaPointe to invalidate it. The Minister refused to act until the law came to his official attention. Mr. Woodsworth contended that under the Quebec law all the Bibles in Quebec could be seized and destroyed and all the churches padlocked. The Bible, he said, contained passages which could be construed as tending to promote communism within the meaning of the law. No teaching of history, economics or literature would be possible without the universities and schools being padlocked, he added.

BERLIN JESUIT ACADEMIES MUST BAR NEW STUDENTS

BERLIN, March 30.—The principals of the Berlin Jesuit academies—one for boys and one for girls—have been ordered by the National Socialist authorities to refuse further applications for entrance into the lower grades. Jesuit school directors conferred today on the status of upper-grade students, who eventually will have to be transferred to non-confessional, or State, schools. They realize this will happen within two years.

Berlin Catholics are reminded in a pastoral letter to reject the non-confessional schools and to remain loyal to their own confessional schools.

LEGION OPENS FIGHT ON REDS IN LABOR

Michigan Unit Orders Drive for "Education and Enlightenment"

FLINT, Mich., March 23.—Stirred by an address of Homer Chaillaux, national Americanism director of the American Legion, calling upon Americans to "arouse themselves from the indifference that has permitted subversive activities to gain a foothold in the United States," the American Legion of Michigan today started a campaign which its leaders declare is the opening attack in a nation-wide drive on Communists and other subversive movements.

In a vigorous denouncement of communistic organizations and activities, delivered to more than 4,000 gathered here from all parts of Michigan, Mr. Chaillaux called upon the American Legion throughout the nation to lead the way with a program of education and enlightenment.

Labeling as communistic the civil rights group of the American Civil Liberties Union, the League Against War and Fascism, the American Youth Congress and others, Mr. Chaillaux criticized the Methodist Episcopal Church, of which he said he was a member, for its lack of restraint in keeping its organization clear of subversive agitators, at the same time paying tribute to the Catholic Church for having done so.

COMMUNISTIC AID CHARGED

Referring specifically to Dr. Henry F. Ward, Chicago pastor, head of the League Against War and Fascism, Mr. Chaillaux accused the pastor's organization of raising money to support the communistic Loyalist troops in the Spanish civil war. He termed the League Against War and Fascism "a fake peace society, preaching communism done up in a beautiful little bundle."

"Dr. Ward is still on the payroll of the Methodist Church and if they had any nerve they would kick him out," the legion Americanism director declared.

The Civil Liberties Union, Mr. Chaillaux charged, was a "communism defense organization." He declared there were 600 subversive organizations at work in the United States today. Among them he mentioned the Trade Union Unity League, Emergency Peace Campaign and American Youth Congress.

He blamed indifference of a country that "believes itself snugly secure in its

traditions of liberty for a condition here in which churches, labor organizations, schools and character building organizations introduce their speakers" and let them "under a sanctimonious cloak of respectability spread their seeds of alien discontent."

WOULD OUST SOME PEOPLE

"Find out what these organizations stand for that come into your community and hold meetings. Find out who the individuals are that represent them, and what they stand for. Then kick out the William Weinstones, the Maurice Sugars and their kind with which we have unfortunately associated in America," Mr. Chaillaux urged.

Declaring that he still belonged to the American Federation of Labor, which he joined when a postal employee, Mr. Chaillaux said:

"I know the rights of those who work and how necessary it is that those rights be protected. But when any of the seventy-five Communist labor unions in the United States attempt to come into our organization, I'll tell you this much, they have but one aim and it's not to help the working man to a better standard of living. It is simply that they may be able to build a revolutionary program on a foundation of mob psychology."

The first official utterance by the American Legion with regard to the present wave of sit-down strikes was a vigorous denunciation of the current situation by Guy M. Cox of Iron River, commander of the Michigan department of the American Legion.

SEES ANARCHY APPROACHING

"The sit-down strike situation borders on a state of virtual anarchy," he said. "It has resulted in suspension of law and disregard of courts, and the situation, candidly, is a very serious one."

"The lives, liberties, rights and properties of a free people are being placed in jeopardy by methods now being used in the present industrial unrest. We condemn any disregard of human and property rights, the exercise of which spells contempt for law and order; we condemn any action which is subversive to our hard-won freedom and destruction of our cherished institutions; we condemn might as against right and we call upon all law-abiding citizens to stand firm with us for law and order and in all measures for the perpetuation of the Republic."

"The American Legion will continue, as it has since its inception, to be the bitterest enemy of communism and to see that public authority is preserved and the rights of property respected."

Communist Technique

The Marvelous Technique of Communism is Evident. Its Results Are Apparent Today in Every Country of the World. What Is Its Secret?

By CATHERINE DE HUECK

The Sign, December, 1936

INCREASINGLY of late we hear, "Look at U.S.S.R.—there is a lot we could learn from them." "You know I think there is some good in Bolshevism." Without going into the pros and cons of a statement like this, I will permit myself to mention that indeed there is something good in Communism—something that it would be well for us Catholics to imitate—and that is their technique. Did one man plan it? Was it the outcome of the fact that for years the Communist party had to hide from Russian secret police? Was it the result of experience or the inspiration of a genius? We do not know. The fact is that it is a marvelous technique—the results of which are apparent today in every country of the world. By what means do the Communists achieve such success? Let us try to realize their way of going about it.

All of us are familiar with the soap-box orator, who expounds his doctrines, sometimes very cleverly, in the parks and on the street corners. Most of us, especially in the big cities, have seen parades led by Communists with flamboyant as well as fine banners. Pickets are not new to us either—but these are the cruder ways designed to appeal to the masses. They will always have a place in the spread of the Communist gospel—there are many other subtle ways that are of more than passing interest to us.

To begin with there is the individual approach, and a very successful one. A member of the Communist Party contacts at his place of work or recreation, one after another, several individuals. He makes friends with them, discussing their difficulties, and easily switches the conversation into political and economic channels, presenting his point of view. Then inviting the unsuspecting victim to some meeting, he provides him with literature, and finally draws him into the circle of Communist influence. The new convert, in turn, contacts somebody else, and so on. As soon as there are four or five such individuals in a factory or workshop, a cell is formed, and that cell concentrates on leavening the whole body of workers, both by individual and mass contacts. We must not forget that every Communist contact is followed up with literature—a perfect sea of literature—suitable for every purpose,

every man, every intellectual development, and also for every age.

In the poorer sections of the town where the Communist himself lives, or where he is always sure of a happy hunting ground, many and varied are his approaches to the community. There is, for instance, the community labor hall, which is about the only place where the unemployed today can find respite and recreation from the dull empty hours that have hung heavily upon their hands, for the last five years. The wide-open doors of these halls hospitably invite everyone to come in free of charge, and here you may enjoy a good play—perhaps in English, perhaps in a foreign language—in which the actors play with real zest and enjoyment. Between the acts, as well as in the play itself, the theme of the victorious proletariat and the defeated Capitalist is always prominent. Sports, picnics, libraries, reading rooms, educational facilities, are often to be found within the walls of these Labor Temples. Some are even luxuriously equipped with swimming pools and gymnasiums. All this is done with a view to putting across a subtle propaganda in which goodfellowship and the facilities mentioned play an impressive part. And again, a sea of literature is provided as well as carefully chosen individual contacts made.

I remember wandering into a reading room of that sort once in a big city on this continent, and being welcomed most kindly by the person in charge. I had all the opportunities necessary to observe a little of the technique that I often apply now in my own Friendship Houses. As a group of us were reading the various papers and pamphlets available, a young man walked in and with a curt nod to the person in charge settled down not far from me. Picking up a pamphlet, he was for a while engrossed in reading it: then turning to me, he said: "Comrade, what is your opinion of this passage—Have you ever read it?" And he read aloud an indictment of present day conditions, and started in a masterly way to expound what he had read. Very soon he was the center of attraction and I found that many of the people sitting around had just dropped in because they had no place else to go and were not Communists by a long shot. After listening for three-

quarters of an hour to the man's interesting and able talk, we all walked out, and many of those who had listened to him expressed their admiration and appreciation for having had many difficulties clearly explained to them, and promised each other to come back again. I thought to myself how well it would be to apply this same method to bring into the minds of many the real truths of life.

And again, I recall another way that I have witnessed. In a big city of Canada, in a poor district, I saw one day two young men and women walk down a long street, knocking at every house and leaving some literature, and in some places earnestly engaging the householder in conversation. Always intrigued by any type of propaganda, I made a careful investigation and discovered that again the Comrades were active. This time they were canvassing the neighborhood not only with literature, but with invitations to attend meetings, and in some cases with a proposition to start a study club in the house for the neighbors and friends of the household. Following up the results of this method, I found that inside of three months eleven study clubs had been started on that street for practically all types of people.

Atheist schools are still in use for the children, but the study club is quickly superseding them. It provides a contact in a private home and thus is less eligible for a follow-up and a check-up by anyone desirous to offset the pernicious influence of those doctrines. Infiltration into existing organizations or groups, even Church ones, is now an established fact. The enthusiasm, training, and ability of the party or parties that infiltrate themselves in that fashion is a matter of admiration, but then if we consider that perhaps that person has undergone several years of intensive training, we cease to be astonished.

Let us look at the existing organizations: We have the Young Pioneer in which are grouped children, male and female, between the ages of nine and fifteen. From this organization they graduate into the Young Communist League, which embraces youths, again of both sexes, from the age of sixteen up. Then after a certain age, these Young Communists are eligible for membership in the Communist Party.

All through the periods of their belonging to the above organizations, they get an intensive training in the principles of Communism. Those of them that show any special aptitude are carefully selected and trained as key men and women. They are the ones who will do the future infiltrating, or speak in open air meetings, or act as organizers in various labor organizations. Centralized, strongly disciplined, well prepared, absolutely convinced of the ideals that they are propagating, is it any wonder that Communists throughout the world are successful.

One thing must be noted—youth is prominent in all Communist organizations—for it is youth that has the great enthusiasm and strength necessary to carry out the strenuous work, physical as well as mental, that is necessitated by such technique.

Another point to consider is the role played by the women and girls. Absolute equality reigns amongst Communists—both sexes are eligible for all activities—an added attraction to our young girls seeking new forms of activity.

The Catholic Church has also much to offer to our young Catholic womanhood in the wide apostolate of Catholic Action—for it must never be forgotten that it was the Church that first raised woman to her full status as an individual, and perfect equality of opportunity is offered by her to both sexes in their respective domains. One look at her large list of saints is enough to prove it. But let us return to our Communist friends.

The individual contacting others, creates a cell, the cell leavens the group, and several groups combining together form the links of a strong chain. But why the enthusiasm, why the readiness to die for their ideals? Here we come again to the oft-spoken-of philosophical aspect of Communism. It is not a political-economic theory only. It is a religion. The religion of irreligion, if one may say so, which has its gods—Marx and Lenin, its gospel, its apostles, its proselytizers. It also has its martyrs. How is all this possible when obviously the foundations on which it rests are not the foundations of truth? Let us be frank, let us be fair. Such forces are let loose only when intolerable conditions exist that serve as a foundation for despair, and if we take a bird's-eye view of our world of today with its appalling injustice, its tragic misery, its millions in abject poverty in the midst of plenty, its war madness, its greed and selfishness, how can it be otherwise?

As Catholics we have a great leader, the Holy Father, who in season and out of season has tried to draw the at-

tention of the world to the terrible menace that threatens us and to the underlying reasons for it. Ceaselessly his voice calls to us to awaken. It seems as if we are only stirring in our sleep. As Catholics we possess the fullness of truth. Why can we not, if necessary, imitate the technique of Communism, or devise one of our own perhaps better and go forth and conquer the world for Christ. Conquer it to Truth, Justice and Charity. We have many weapons, but none stronger than peace and love and truth, and the spiritual and corporal works of mercy. Why do we hesitate? Catholic Action lies before us like a mighty stream ready to branch out and cover every field of human life and endeavor. We have a plan of social reconstruction that has never been equalled. The back-to-the-land movement would put thousands from the slums of the big cities into normal conditions of life. Cooperatives would solve the almost insolvable question of maldistribution. To the problems of money, of credit, of family life, of youth, of labor, we have a solution. Why do we not broadcast it far and wide? And above all, where are the leaders, the lay apostles of Catholic Action who will heed the voice of His Holiness and with an energy equal to that of the enemies of the Church, put them into execution?

Unless we do, we too will have to pay the price that Russia, Mexico and Spain are paying, and which many other countries are going to have to pay.

Communists are not born. Communists are made by unjust social conditions. Let us wake up! Let us organize before it is too late and before a powerful technique based on a wrong in which we are partly guilty sweeps away our civilization.

K. OF C. PLEDGE WAR ON ALL COMMUNISM

State Convention Calls for Opposition to Any Candidate With Red Sympathies

GENEVA, N. Y., May 29 (AP).—"Unalterable opposition to atheistic communism" and to any public office seekers supporting such doctrines, was pledged today by delegates to the annual state convention of the Knights of Columbus.

The delegates passed such a resolution in the closing hours of their meeting, at which they also elected Joseph Lamb, Brooklyn, state deputy, and chose Jamestown as the 1938 convention city.

The resolution said "the New York council reiterates unalterable opposi-

tion to atheistic communism, to its alleged principles, its aims, purposes and methods, and requests members of the Knights of Columbus, wherever situated, to oppose communism wherever and in whatever form it may be manifested."

Members also were instructed "to oppose any person who may seek public office where said person has by his utterances, practices or conduct, indicated a belief in or sympathy with communism or a desire to advance or permit the advancement of communistic teachings or practices."

U. S. IS HELD IN DANGER OF GOING COMMUNIST

Professor Bernard Fay of Paris Tells Germans America Faces an Economic Catastrophe

(Wireless to the *New York Times*)

BERLIN, March 11.—Professor Bernard Fay, history professor at the College de France, Paris, advertised as a specialist on America, declared before the Academy for the Rights of Nations here today that the United States is in danger of sinking into communism and is likewise facing an economic catastrophe of "inconceivable magnitude."

Professor Fay, who is also president of the academy's French committee, placed the blame for both menaces on the democratic ideology still prevailing in America and on the "ghastly idea of material progress."

There is the threat of communism, he said, because democracy has become uncertain of itself and because the United States, stricken by the scourge of doubt, no longer can put any spiritual or material resistance against the Communist idea. In the high schools, in churches, among the leading journalists and within the American intelligentsia, generally, he claimed he had met many who sympathized with communism because they saw no other escape from the crisis of liberal democracy. Therefore they were readily caught by Communist propaganda, skillfully employing democratic and humanitarian redeemer slogans.

Baptists and Methodists, he particularly charged, flirted with communism and said that they "raised their faith in communism as a substitute for religion."

Economic catastrophe threatened, he said, because the American soil had been ruined through individualistic exploitation at the expense of the natural equilibrium, resulting in dust storms and floods. Democracy conquered the land, he said, with the machine, and the land is now taking its revenge.



Part II

World Survey



COMMUNISTS' TRUTHS BORROWED FROM BIBLE, DOMINICAN DECLARES

LONDON, March 1.—All that is true in Communist pronouncements has been quotations, more or less accurate, from the Bible and from Papal Encyclicals, the Rev. Vincent McNabb, O.P., declared in the course of a debate with John Strachey, a Communist. For example, Father McNabb gave the quotation: "If a man will not work neither shall he eat."

An audience of 700 persons attended the debate.

COMMUNISM DENOUNCED BY CALCUTTA PROVINCE BISHOPS IN PASTORAL

CALCUTTA, India, March 5.—(N. C. W. C.—Fides).—A stern warning against the fallacies of Socialism and Communism as remedies for the social and economic evils from which India is suffering today is contained in a joint pastoral letter issued by the Catholic Bishops of the Ecclesiastical Province of Calcutta.

"If Socialism and Communism were no more than a protest against social injustice, then every Christian and right-thinking man could call himself a Socialist or a Communist," it says. "We desire to make it clear that those should not be called Socialists or Communists who rightly condemn existing evils and advocate social reforms, who promote the establishment of true equality among men and foster the reign of justice and charity."

Socialism and Communism are to be condemned, continues the pastoral, because "these doctrines are not in harmony with the Gospel of Christ." "Socialism," it goes on, "ignores man's supernatural destiny; it sees in him no more than a soulless being destined to struggle on earth for a short while; it makes complete abstraction of spiritual values and spiritual interests, and subordinates everything to economic exigencies. That is why in every country organized Socialist parties are hostile to the Church and to religion. . . .

More relentless in its hostility to the Church is Communism. Not only is it based, like Socialism, on a materialistic conception of life; it is also bent on the disappearance of every form of private property; it advocates class-war in its bitterest form; it has recourse to violence and casts the entire moral code to the wind; it preaches atheism and aims at the utter destruction of all religion."

The pastoral concludes with an appeal to Catholics in India to lead more genuinely Christian lives. "Socialist and Communist doctrines would lose much of their appeal, Socialist and Communist attacks on religion would be without their sting, if every Christian lived up to the Gospel precepts, loved the poor, treated his servant kindly, divested himself of class or caste prejudice and was a stranger to contempt for other races," the letter adds. "Whenever we trespass against the laws of charity, whenever we offend our weaker brother or sin by harshness or cruelty, we unwittingly perhaps, add fuel to the fire of resentment and revolt that burns in the hearts of the oppressed, and we strengthen the hand of those that would destroy religious faith together with the social order."

The pastoral is signed by the Archbishop of Calcutta, the Bishops of Dacca, Chittagong, Patna, Dinajpur, Ranchi, Shillong, the Prefect Apostolic of Sikkim and the Apostolic Administrator of the Diocese of Krishnagar.

BRITISH LABOR LEADER RESIGNS IN OPPOSITION TO AIDING SPANISH REDS

By GEORGE BARNARD,
*London Correspondent,
N. C. W. C. News Service*

LONDON, March 7.—As a sequel to his opposition to the collection of funds by transport workers to aid the Valencia Government in Spain, Bailie Alex McGregor has resigned from the local Labor Party.

He voted against the Party's motion to permit workers to march in a procession to show sympathy with the Red

government. The local Party reported him to the executive. He then resigned.

In his letter to the Party chairman, he said: "As I honestly believe workers and democrats of Spain such as Gil Robles are behind Franco and that victory for Caballero will mean the destruction of civilization, democracy and religion, I felt compelled to vote against this attempt to send assistance.

"It is all very well for the Labor Party to pretend it favors non-intervention in Spain when the constituent and allied bodies are rendering all the assistance they can, and so I feel it is time to let the Labor Party know that there is a strong body within its ranks who disapprove of their methods."

RUSSIA SUPPRESSES PAPAL ENCYCLICAL AGAINST COMMUNISM

BERLIN, April 19.—The Papal Encyclical against Communism was completely suppressed in Soviet Russia, according to reports from Moscow. Jaroslowsky, the head of the Godless Movement, issued a public statement violently attacking the Holy Father.

"Our reply," he said, "will be the destruction of Catholicism with every available means, and we must make atheists out of all Catholics."

At the Godless Institute in Moscow 200 new propagandists have just passed "examinations," 24 of them being women.

According to a Riga report of the *Cologne Gazette*, a Russian farmer of the name of Bashkewitch who had to make some timber delivery in Lettonia last fall remarked after his return that he had been in a Catholic Church there and heard a Papal Encyclical against Communism being read from the pulpit. His 18-year-old daughter reported this to the Communist Youth Association with the consequence that her father was sentenced to three years' deportation "because of counter-revolutionary activities." Except for his wife, all other family members had to issue public statements that they have severed all relations with their father and changed their names.

CHURCH WITH FREEDOM BEST COMMUNISM BAR, SAYS PRAGUE OFFICIAL

PRAGUE, April 19.—“The Church enjoying perfect freedom is the best bulwark against Communism and neo-paganism,” Erwin Zajicek, Minister without portfolio in the Cabinet, stated at a meeting in Joslowitz of the People's Union of German Catholics for the Archdiocese of Brno.

The Minister, who is one of the spiritual leaders of German Catholics in this country, said:

“We stand under the influence of the powerful Papal Encyclicals on Communism and on the situation of the Catholic Church in Germany. Echoes of Communism and of the anti-Catholic movement in Germany are felt even here. Should someone expel our moderate Socialists from the (Prague) Government today, we would have a joint Communist-Socialist bloc tomorrow and—perhaps—a Spanish situation the day after tomorrow. Should democracy in our State fall, the situation of the Church would be disastrous. Communism and neo-paganism may be pressed down by laws and police measures but cannot be extirpated by such weapons.

“We have been working with success in the months past for national and social justice here. The results attained by us, that is, the Governmental Decree of February 18, solving some questions of minorities' rights and the strong decrease in the number of the unemployed, are facts of great value to counteract Communism.

“We shall continue our efforts for the application of social justice. One thing is clear: Both on the Czech and German sides ‘Public Enemy No. 1’ is the professional inciter of strife among nationals. The strongest dam against Communism and neo-paganism is a Church enjoying freedom, enabled to speak to the people of today in the language of today. Whoever hinders the religious education of our children opens the doors to Communism. Schools in which children are educated in a Christian way are no recruiting centers for various kinds of ‘isms!’ The Spanish example gives us one lesson: We need a strong Catholic Press, we must build up our press army with all our strength.”

Provost Linke, another speaker at the meeting, said that there is danger the so-called “*Deutsche Weltanschauung*” (German conception of the world) will throw the German nation several centuries back in human culture. He said this wave of Nazi thought is already reaching even German inhabitants of Czechoslovakia.

ARCHBISHOP A. HINSLEY URGES CONFRATERNITY AS COMMUNISM CURB

LONDON, April 19.—“We have arrived at a grave crisis in the religious history of this country,” declared the Archbishop of Westminster, the Most Rev. Arthur Hinsley, when he warned the Catholic Truth Society here at its annual meeting of the rapid growth of Communism in England.

The Communist Party has doubled its membership in the past few months, he said. “Their propaganda is the cleverest, the most subtle, the most deceitful ever launched against the Church of God,” he went on. “Several years ago when I was in Africa I was ordered to collect all the evidence I could to show what was the extent of the propaganda work of Communists among the poor benighted people of Africa. It was alarming what information I had to send to the Vatican.”

Archbishop Hinsley recalled that the Holy Father said the great blot on the so-called Catholic nations is ignorance of divine religion and that this blot must be removed. To remove it in this country, the Archbishop announced, the Hierarchy will do its best, with the collaboration of the clergy and laity, to establish in every parish the Confraternity of Christian Doctrine and the Guild of the Blessed Sacrament, “the foundation and the keystone of the lay apostolate,” which will work in cooperation with other Catholic societies. Urging all the laity to join the Confraternity and the Guild, Archbishop Hinsley said:

“Let us now go forward, persuaded that we are beginning a very serious fight against the worst foe the Church has ever had to face. There is no playtime for us now.” A new sales record was created last year by the Catholic Truth Society, it was reported at the meeting.

In 1936 the number of pamphlets sold was 1,394,285, which is 20,000 above the record achieved in the Society's jubilee year, 1934. In addition the Society sold 172,100 leaflets and 20,762 books. The report stated that the Society has 2,900,000 pamphlets in reserve for immediate distribution. Devotional pamphlets head the list. Next in order of popularity were pamphlets on social subjects, and then doctrine and biography. The Society has a membership in England and Wales of 13,630.

50 INDIA YOUTH, TRAINED IN RUSSIA, RETURN HOME TO SPREAD COMMUNISM

NEW DELHI, India, April 23.—In the course of a discussion in the Legislative Assembly, Sir Henry Craig, the Home Member, disclosed figures on Indian youths sent to Russia and trained in Soviet methods in the past two years.

Fifty Indian students have been trained in Russia in that time and have returned to India, receiving financial aid from the Communist International to propagate Soviet principles in this country.

CHALLENGE OF PRIEST DODGED BY COMMUNISTS

LONDON, May 24.—When the Rev. Alfred Winsborough, at a Communist meeting at Newport, challenged the principal speaker or any other member of the party to a public debate, there was no wild rush to accept it.

The chairman asked the priest to put the challenge in writing, saying that if he did so the party would consider it.

Probably the reason for this hesitancy was that these Communists know Father Winsborough of old. They know that when he talks on labor questions he speaks as an authority, because he was formerly a trade union official.

2,000 BIBLES BURNED BY RUSSIAN ATHEISTS

RIGA, Latvia, May 24.—The Russian Custom House, upon orders of the Commissariat of Finances, has burned 2,000 Bibles which were confiscated in 1936 because the persons to whom they were sent from abroad could not pay the duty. Since Bibles are of no value to the Soviet Library, the books were burned publicly in the presence of delegates representing the Committee of Atheists and other Communist organizations.

TRANSLATING ENCYCLICAL OF POPE ON COMMUNISM INTO CHINESE LANGUAGE

PEIPING, May 21.—The Encyclical of His Holiness Pope Pius XI on the subject of Atheistic Communism is being translated into Chinese and will shortly be published by the Synodal Commission in convenient pamphlet form, according to Lumen Service.

The complete original text, which is in Latin, has just recently been received here and will be republished in its entirety in the May issue of the *Digest of the Synodal Commission*.

STALIN TELLS YOUTHS OF RUSSIA THEY MUST ALL BECOME ATHEISTS

RIGA, LATVIA, May 17.—In a letter addressed to the Pioneer Club at Moscow, composed of children aged 8 to 12 years, Stalin states: "You must all become atheists." He also warns them against being dominated by foreign influences.

"You must all become atheists," the letter reads. "He who is an atheist is a true revolutionary and a good Communist. When you think of God, you betray the revolution and the Communist dictatorship. I am an atheist and I have learned that Communism with atheism is a step toward true Socialism."

Following charges made by *Pravda* and *Izvestia*, official Communist organ published at Moscow, that poor work was being accomplished with respect to Communist youth on the religious terrain, the Central Youth Committee (Komsomol) has ordered that three months, May 2 to August 2, be devoted to recruiting youths to atheism, with 200,000 boys and girls set as the goal. The Komsomol has announced that boys and girls who distinguish themselves in working for atheism will be given an education at the cost of the government. New members of the atheist youth organizations will be obliged to follow special courses and to engage in propaganda work for six months after they have completed their studies.

IRISH CHRISTIAN FRONT SEEKS "INTERNATIONAL CHRISTIAN CONGRESS"

(Our Sunday Visitor, Mar. 14, 1937.)

The National Executive of the Irish Christian Front, at a meeting held in Dublin decided that immediate steps should be taken to promote an international Christian congress, with a view to "a union of the minds and forces of the Christian peoples of the world in one compact front against the enemies of God no less than of the human race." The adoption of a common program of international action to counteract anti-Christian influence and control in the spheres of the international press and international finance is sought.

It was stated that already the Irish Christian Front had made important contacts in this direction with all English-speaking countries, as well as some European and South American nations.

RAID RED PAPER IN BRAZIL

Rio de Janeiro Police Seize Staff in Clandestine Plant

(Special cable to the *New York Times*)

RIO DE JANEIRO, BRAZIL, Mar. 19. The police today raided the printing plant of the Communist organ, *Classe Operaria*, which was operated clandestinely with the aid of a powerful radio station, and arrested the staff.

The printing plant was situated in swampy grounds outside Rio de Janeiro. Wading through the swamp in high boots, the police were received with a fusillade when they neared the building, but they returned the fire and forced their way in.

Meanwhile the security tribunal is continuing to pass judgment on the Leftists implicated in the revolt in November, 1935. Judge Raul Machado declared today that during the fortnight beginning April 1, 35 leaders of the uprising would be tried and sentenced, among them Luis Carlos Prestes and Harry Berger.

NICARAGUA FREES DEPORTED REDS

(Special cable to the *New York Times*)

MANAGUA, NICARAGUA, Mar. 19.—Fourteen Nicaraguans deported from Costa Rica as Communists arrived at Managua today. Gen. Roberto Reyes, chief of the National Guard, admonished them to work honestly for a living and to discontinue subversive activities.

RUSSIA TO MAKE STA- TISTICS SHOW PEOPLE AS ATHEISTS

Vicious Campaign of Official Soviet Propaganda Directed at Those Who Are Listed as Being "Be- lievers"—Figures Will Reveal That Where Any Considerable Number of "Believers" Is Reported the "Illiteracy Rate" Is Higher

Moscow, Mar. 29 (NC).—If and when the statistics gathered in the current census of the Union of Socialist Soviet Republics are made public, it will be useful to be able to recall the details of an insidious campaign now being carried on. This campaign, while seeking to make a show of some religious freedom in the U. S. S. R., actually has the reverse effect of revealing the attitude of hatred and official condemnation which prevails toward things religious.

To understand this campaign, it is necessary only to read some of the reports which are blazoned forth in

Pravda, the official news organ of the Communist Party. These reports, purporting to come from various points throughout the U. S. S. R., seek to convey these main points: that the census is revealing the non-believers, at these points at least, to be considerably in the majority; that a number of those who at first report themselves as "believers" later come to officials and beg to be put down as "non-believers," and that where any considerable number of "believers" is reported, the illiteracy rate is higher.

PURPOSE OF PROPAGANDA

For the most part, one is left to draw these three points from the purported news dispatches, but the hint is so broad that hardly anyone could miss the purpose of the propaganda. For example, a report one day that a woman in one village came before officials and begged them to strike out her earlier statement that she was a "believer" and to write her down as a "non-believer," is followed shortly by a story from another point that there, a census-taker put down all of the medical faculty at a certain school as "believers" without knowing whether they were or not, and that, "having learned of this hostile act, the students protested and obtained the removal of this man from census work." The next day is printed a report alleging a large proportion of "non-believers" in a given locality, and stating that census workers are finding that illiteracy is high in those centers where the number of "believers" is high.

The next day comes a story that a 14-year-old boy tearfully pleaded with the census-takers to believe that he was a "non-believer," exhibiting his red neckerchief, the insignia of a young "Pioneer." Still other reports say that in this or that place a wife has secretly told the census-taker that she is a "non-believer" but must be put down as a "believer" for fear of abuse from her husband. Again, a report will assert that in this village the young children of a family clapped their hands in glee when the whole group were able to report themselves "non-believers," the children shouting "Now we are all self-conscious."

And then, despite all of this campaigning, the paper carried the following paragraph in a front-page editorial which completely unmasks the wile and cunning that is going into this fight on religion in the land of the Soviets:

"The party and the government put their faith in the census agents as regards the responsibility of their work. The majority of the census agents honorably carried out their obligations. But instances were discovered where the census-takers agitated among the

citizens to have them write themselves down as believers. Somewhere the enemy is trying to purposely underestimate the quality of the population. That is the reason why we must exercise extreme care when the time comes to check up on the rounds of each controller."

"CHECK-UP" TO BE MADE

And so, despite the years of cruel and hateful suppression of religion, despite the years of vigorous and official encouragement of atheism, despite the great amount of careful preparation with which the State prepared for the census, despite the varied and seemingly endless means of coercion that are applicable to the people to force them to register as "non-believers," despite the insidious propaganda currently carried on in the press, warning is being given that a "check-up" will be made when the reports of the census-takers come in.

Meanwhile, it is announced officially in *Izvestia* that the destruction of the Strasnoy Monastery, which lately has housed Moscow's Central Anti-Religious Museum, will be completed this summer; that the exhibit will be moved to another building, a seized church which has been renovated, which will provide two and a half times the space heretofore available; that the exhibit will be completely transformed, and that henceforth it will be called the Museum of the History of Religion and Atheism.

The Bolsheviks also boast that some interesting material has become available with the return to Moscow of an expedition which went to Central Asia to study the history of Islamism.

HUNGARY CHRISTIANS UNITED IN CAMPAIGN AGAINST COMMUNISM

By DR. FREDERICK FUNDER

Vienna Correspondent, N. C. W. C. News Service

VIENNA, Mar. 15.—The Communist danger so seriously in evidence in Hungary has brought Catholics and Protestants into closer mutual relations and a joint defense.

An article by Father Bangha, S.J., in his periodical, *Magyar Kultúra*, appeals for the solidarity of Christian ideas. At a meeting of the Calvinian Presbyters of Budapest his words met with a very friendly echo. Dr. Keleman, a member of the Hungarian Parliament and in his capacity as chairman of the Union of Calvinian Presbyters, speaking at the meeting, declared that "it was no longer admissible to watch with crossed arms the ever-growing anti-Christian tendencies."

"It is the duty of the Calvinistic Church," he said, "to wage a war against people who are attracted by the Russian ruble and other foreign money, and with the help of Christ's weapon, charity, lead the crowds back to the right path."

Dr. Daranyi, the Hungarian Prime Minister, himself a Protestant, said: "The number of our common foes is indeed so huge that every religious community must be concentrated against the common enemy."

The Calvinistic bishop, Dr. Ravatz, stated: "Today Christianity as a whole is menaced. The common possessions of the Christian religions and all the Christian confessions, in order to ward off the danger, must resolve upon decisive action. The first steps to be taken consist of a clear recognition of the situation, an increased good will to one another, and full obedience to the commandments of Christ." The statements of the Bishop met with general approval of the assembly.

At a convention of the Calvinian Presbyters of the District of Czegled, Dr. Lazar, the Minister of Justice, called Christian faith the "safest guide" in these disturbed times.

"WANDERING CHRISTIANS" DEFYING GODLESS, SOURCE OF WORRY TO BOLSHEVISTS

By DR. FREDERIC FUNDER

Vienna Correspondent, N. C. W. C. News Service

VIENNA, May 31.—More and more often the Bolshevik press deals with the appearance in great numbers of the so-called "wandering Christians," a religious phenomenon on the point of spreading all over Russia. The Soviet papers speak of a sect. In fact it is a religious movement which has its origin in an old tradition deeply rooted in the Russian people and is to be felt strongest when Christianity is oppressed by Russian rulers.

In a correspondence edited by Baron Erik von Fersen, formerly director of the Russian Duma, the Russian Orthodox Bishop Seraphin gives an interesting explanation of the movement, which at present is giving the Soviet authorities a good deal of trouble and is suppressed by them with the utmost severity.

The Russian "wanderers" relinquish all their earthly property to find God in poverty and homelessness. They are firmly convinced that anti-Christ has become ruler in the shape of Soviet authority. Any communication and connection with the reign of anti-Christ leads, in their opinion to eternal destruction.

In one of the numerous anonymous

proclamations, which now circulate in the Soviet Union and call the people to join the "Christian Wanderers," it is said: "Take your staff and start on your way. If you are asked where you come from answer: I have no home. If you are asked where you are going, answer: I go in search of the city of light on this desecrated face of earth." So the pilgrims now wander through the cities and villages of the Soviet Union, in torn clothes, bare-headed, with a staff in their hands and a bag on their backs which contains the bible, a prayer-book and a few eatables. They spend the nights in the open air or in the barns of faithful Russian peasants. In the towns and villages they stop and address passers-by with the words of religious teaching and warning. They call on priests ordained before the revolution or consecrated by Bishops who do not recognize the rule of the Soviets and are persecuted by them and for that reason obliged to hide. They also visit the old sacred places, closed and profaned monasteries and former places of pilgrimage, pray there and take earth and water with them.

A great number of those pilgrims, Bishop Seraphin says, were arrested last summer and detained in prison until April last. When they were set free they were forbidden to express religious opinions hostile to the Soviet authorities. They are specially registered and forced to attend anti-religious lectures. But the distressing conditions make fresh numbers of pilgrims who join those wanderings; a sign, says Bishop Seraphin, that the faithful in Russia in the face of undescribable misery have arrived at the firm conviction, that the Communist dictatorship was the revelation of the anti-Christ and the visible consummation of the prophecies of Christ.

"God only knows," the Bishop says, "how many of those pilgrims, those implacable enemies of the power of godlessness, have commended their souls to God in the northern concentration camps and in Siberia. But all the measures taken by the G. P. U. are in vain."

MOTHER OF STALIN ATTENDS ORTHODOX SERVICE ON EASTER

(Special Correspondent, N. C. W. C. News Service)

GENEVA, May 31.—The 79-year-old mother of Stalin, Soviet Russia's dictator, attended the Orthodox Easter services in a church of Tbilisi (formerly Tiflis), in the territory of Georgia, after having severed all connections with the church over a period

of 20 years, reports from the Russian border say. She made an Easter contribution of 1,000 roubles for the church. When Stalin heard of this, say the reports, he gave orders that his mother be removed to another town where her sudden conversion might not cause as much of a sensation.

The Soviet Attorney General, Kri- lenko, made a public statement to the effect that all clergy were to be consid- ered as parasites, the majority of them

being "counter-revolutionaries who must be destroyed if they attempt to undertake anything against the Soviet regime." On the other hand all godless should enjoy the full protection of the State, he said.

The 6,000,000 members of the Soviet military league "Ossoviachim" joined the godless organization in a unit. This means an added income for the godless of some 15,000,000 roubles a year. Orders were issued by the military au-

thorities in Moscow that no soldiers or officers of the army must be seen in churches in their uniforms.

The Orthodox Cathedral in Tula and the former Strasnoa monastery in Mos- cow were destroyed by order of the Soviet government. More and more of the remaining churches in Russia suffer the same fate as the Bolshevik chieftains are worried over the grow- ing attendance of the people at church services all over the country.

The Latest News From Russia

June 11, 1937

AS THIS number of INFORMATIONES ET NOTITIAE goes to press the morning papers carry news of another sensational development in Soviet Russia. Eight of the highest officers in the Red Army have been arrested on charges of treason, and will be tried for their lives. Among them is Marshal Tukhachevsky, one of the outstanding military leaders, and a colorful figure in the Soviet state. The remaining seven officers were, until a short time ago, the key men in military circles. They are all charged with having conspired to betray the Soviet Union by weakening the Red Army in order to insure its defeat in case of attack with the ultimate purpose of restoring the country to capitalism. The trials will be in secret, which means, undoubtedly, that death will follow swiftly and inevitably. The language and tone of the indictment forecast such an outcome.

This is the third important "treason" trial within a year. In July, 1936, old-line Bolsheviks such as Zino- viev and Kamenev, lieutenants of Lenin and protagon- ists in the revolution, were accused of similar treason, and later summarily executed with fourteen other leaders. In January of the present year we had the second act of this modern Thermidor in the public trial of Radek, Pyatakov, Sokolnikov, and other prominent Bolsheviks. Thirteen were executed after that purge. Now the third act reveals Mr. Stalin advancing on the very apple of Communism's eye, the Red Army. By the time these lines are in print the world may be in- formed in laconic language that these latest "traitors" have been executed. One, named General Gamarnik, anticipated the Dictator, and has already committed suicide.

Another significant fact is recorded on page 17 of this present issue. A dispatch from Geneva dated May 31 reported that Stalin's 79-year-old mother, Mrs. Djugashvili, attended the Easter Services in a Church of Tiflis, in the territory of Georgia, for the first time in twenty years. It is reported that when Stalin heard of this he had his mother removed to another town where her conversion would not be so important. Then, on June 9, Moscow, in a terse pronouncement, an- nounced the death of Mrs. Djugashvili from "pneu- monia and heart attack." Without in any way suggesting an unnatural circumstance in her demise, no informed observer can fail to remember that every personage in Russia who has seriously opposed the iron

rule of Mr. Stalin very shortly dies, is exiled, is tried for "treason," or commits suicide. General Frunze died some years ago under similar circumstances during an operation which he was obliged to undergo at the orders of Mr. Stalin. Dzerzhinsky died suddenly in an unexplained manner. Joffe committed suicide. Nu- merous others have died mysteriously—even Stalin's young wife—shortly after certain bourgeois tendencies were discovered.

All this points to a fundamental disintegration of party unity within Russia, and indicates how fallacious are the claims of professional propagandists such as Anna Louise Strong and Mr. Louis Fisher, and of sympathetic journalists such as Mr. Walter Duranty. For if the Utopian achievements so widely publicized by Soviet sympathizers are true, and if Communism has been so enthusiastically accepted, it is difficult to understand why dozens upon dozens of leaders whose loyalty to Lenin is above question, must be eliminated ruthlessly and often in secret. If Zinoviev, Trotsky, Kamenev, Sokolnikov, Pyatakov, Radek, and others have been conspiring, as Moscow charges, to hand Soviet Russia over to Japan, or to Nazi Germany, the very weight of the argument they supply would indi- cate that Communism has not only failed but is ruining the country to an extent that would justify their alleged alliance with a hostile power. If we add to this evi- dence the desperate attempt of Mr. Stalin to assist Communism in Spain the conclusion would seem to be warranted that it is now Mr. Stalin alone against the combined intellect of practically every other responsible leader. And be it remembered that the outside world hears nothing from the great masses of the Russian people, but only the official version authorized by the Kremlin. What has been going on behind that veil of censorship will only be revealed when the curtain rises on the final act which may not be long deferred. Per- haps revolt has already broken out.

Mr. Stalin obviously is afraid of something. His fear is not directed against any invasion from the out- side, but against his own colleagues. Terrorism is always an admission of fear, and when the terrorism is directed against his nearest comrades it is a sign that the Russian revolution, like the French revolution, has now turned inwards and is devouring its own offspring.

EDMUND A. WALSH, S.J.



Part III

The Christian Program



Schools for the Clergy in Preparation for Social Action

During the month of July several important and organized courses on present social problems will be offered to Catholic priests under the auspices of the Social Action Department of the National Catholic Welfare Conference. These schools will convene in Milwaukee and Toledo during the month of July. They will be conducted in both cities by representative Catholic scholars, such as Bishop Lucey of Amarillo, Monsignor John A. Ryan, Rev. Francis Haas, Rev. Wilfrid Parsons, S.J., and Rev. John F. Cronin, S.S. Readers who may be interested may obtain further information from the N. C. W. C., 1314 Massachusetts Avenue, N. W., Washington, D. C.

THESE schools are primarily schools in the Encyclicals of Pius XI, *Quadragesimo Anno* and *Atheistic Communism*. Everything centers in them. A new translation of both Encyclicals, together with the Latin text, is to be used in these schools throughout. The pages follow the Latin printing in *Acta Apostolicae Sedis* (June 1, 1931) which is available in Bishops' and seminary libraries. The Latin text we have is the one published by Desclee.

The N. C. W. C. hopes to receive from the schools this summer such corrections in the translation as to produce an accurate and readable translation. This translation tries to lean towards accuracy rather than readability; the readability can be cared for later. What is desired now is suggestions regarding the accuracy of the translation. The Latin is quite difficult. There is often a choice of several words to bring out the meaning. Any suggestions will be enthusiastically welcomed.

The recent amazingly ample Encyclical *Atheistic Communism* clarifies certain sometimes disputed parts of *Quadragesimo Anno*. It is used there-

fore in the course to help in the understanding of the teaching. It is also used as the first guide of the sections on Communism, *Quadragesimo Anno* in this case taking second place. The two Encyclicals are the basic texts of the course. The course is at heart a course in these two Encyclicals. Because *Quadragesimo Anno* and *Atheistic Communism* double back and forth on the trail, it was decided not to take them page by page but by subject matter in the following plan: Basic Moral Standards; Guilds, Individualism and the New Economic Domination; New Social Order; Communism; Economic Organization; Legislation; The Priests' Work.

The Basic Moral Standards and Guilds, Individualism and the New Economic Domination are treated the first week. The Social Order; Communism (in the same week); Economic Organizations; and Legislation will be treated in the order of availability of the traveling instructors who handle the respective subjects. The Priests' Work runs through the four weeks. The Social Order and Communism, etc., are treated in the same week because of the great contrast of the two. The whole course is inte-

grated throughout. Period I on the Encyclical rules throughout each week. Thus in the week on "Economic Morality," Period II deals with the facts of America and of the region on the subjects treated, the seminar deals with the essential refusal of Individualism and the New Economic Domination to seek Economic Morality, the period on the work of the Priests deals first with the principles involved in the priest's work as teacher of religion and morality.

In the week on Economic Organizations, Period I on the Encyclical again rules the week. Period II that week deals with national and regional facts on organization. Period III (seminar) is handled largely by local laymen who present their own experiences and points of view and the period on the work of the priest treats their work with labor organizations. The same rule follows throughout the four weeks.

Period I is handled by the visiting faculty throughout; Period II by local priests; Period III (Seminar) by the visiting faculty and by local laymen; Period IV by local priests and with help from the visiting faculty.

WEEK A—*Economic Morality*

PERIOD I	PERIOD II	PERIOD III	PERIOD IV
<i>Encyclical: Economic Morality</i>	<i>American and Regional Facts</i>	<i>Seminars: Encyclical</i>	<i>Work of Priest</i>
1. Moral Law and Economics.	Cause of Unemployment.	1. The Relation of Morality to Economics.	a. Principles.
2. Work: Individual and Social, Living Wage.	Wages, Hours and Unemployment in U. S.	2. Individualism.	b. Diocesan program of social education.
3. Maximum Employment Wage and Price. Sharing-in-Production Wage.	Wages and Hours in a Local Industry.	3. New Domination.	c. Study Clubs. Also private conversation with visiting instructors.
4. Partnership, Distributed Ownership, Public Ownership.	Wages and Hours in a Local Industry.	4 Effects.	
5. Ownership: Individual and Social.	Women in Industry.	5. Fanfani and Tawney, or the Program of Nat. Catholic Alumni Federation.	

WEEK B—*The New Social Order: The Full Means of Establishing Economic Morality—Communism, etc.*

<i>Encyclicals: The New Social Order</i>	<i>Communism, etc.</i>	<i>Seminars</i>	<i>Work of Priest</i>
1. A modern guild order.	American Communism.	1. "Organized Social Justice," pp. 10-14 (N. C. W. C.).	Local Communist Activities (two or three periods). Also private conversation with visiting instructors.
2. Growth into it through organizations and government.	Socialism and Public Ownership Organizations.	2. Council for Industrial Progress.	
3. Function: Social Justice.	Communism: Theory of Class Struggle.	3. A. F. of L. and C. I. O. in relation to idea of new social order.	
4. Cure of Class Conflict.	Communism: Tactics.	4. Religious and Moral Reform.	
5. Cure of Excessive Government Power.	Communism: Man, Family, Religion, Society.	5. Fascism.	

WEEK C—*Economic Organizations: Partial Means of Economic Morality*

<i>Encyclicals: Economic Organization</i>	<i>American Labor Movement</i>	<i>Seminar: Organization</i>	<i>Work of Priest</i>
1. Right and Necessity of Organization.	American Labor Movement.	1. A. F. of L. official (on his work).	Two or three periods on work in relation to labor movement. Private conversation with visiting instructors.
2. Labor Union and Company Union.	Same.	2. C. I. O. official (same).	
3. A. F. of L. and C. I. O.	Organization in a local industry.	3. Local Employer on Unionism.	
4. Process of Organizing and Bargaining.	A Local Strike.	4. Labor Relations Board Official.	
5. Strikes.	A Local Industry Peacefully Negotiating.	5. U. S. or other conciliator or State Labor Relations Official.	

WEEK D—*Legislation: Partial Means of Economic Morality*

<i>Encyclicals: Legislation</i>	<i>Legislation</i>	<i>Seminar</i>	<i>Work of Priest</i>
1. Principles.	State Unemployment Insurance Act.	1. State Labor Department Official.	Two or three evenings on the attitude of priests towards legislation. Private conversation with the visiting instructors.
2. Relation of Government to Autonomous Organized Industries and Professions.	State Workmen's Compensation.	2. "Bishops' Program of Social Reconstruction."	
3. Minimum Wage Laws.	Dr. Ryan's "Constitution and Catholic Industrial Teaching."	3. Local Attorney on the Minimum Wage Case.	
4. The Constitution and Catholic Social Teaching.	Supreme Court: Minimum Wage Case.	4. Local Attorney on the Jones-Laughlin Case.	
5. Federal versus State Legislation.	Supreme Court: Jones-Laughlin Case.	5. The American Statements in "Catholic Work for Social Justice."	

Program and Activities of the Communist Party in 1937

The following condensed analysis has been prepared by the Social Action Department of the National Catholic Welfare Conference in preparation for the Summer Schools for the Clergy described on the preceding pages. It is highly condensed, in the form of propositions (Policy and Program) together with certain comments on the manner in which the Party is reducing their objectives to concrete application (Practice and Comment). The Editors thank the General Secretary of the N. C. W. C. for his courteous permission to reproduce this excellent compendium of Communist tactics.

POLICY AND PROGRAM

1. Intensifying fights over present evils is the best way to serve Communism now.
2. That and defending the one country under control of the Communist Party (called C. P. hereafter).
3. And preventing repression of agitation and the C. P. here and abroad.
4. To do these effectively, as many persons as possible must be brought together and the C. P. itself or C. P. members must lead the fights, and the defense, or join with them.
5. And in so doing, all kinds of organizations must be formed in such a way that the C. P. or its members can control them for the purposes; or if not control them, join with others who follow any of these purposes.
6. Therefore as many loosely formed organizations as possible must be created and C. P. must either enter them or, if not, the C. P. must direct certain of its members to do so, either as individuals or through organizations they can get credentials from.
7. Also join all organizations that work for any of the aims.
8. Including organizations for particular purposes.
9. And organizations among like-situated groups.
10. And have these organizations agitate on immediate issues but form no program of ultimate demands (which would keep out Communists).
11. And reject proposals that might lead on to a peaceful cure of our evils.
12. This lets the C. P. hide in a great many organizations having the best of purposes and practices.
13. Particularly bore from within existing unions.
14. Advocate a loose Farmer-Labor Party to advocate immediate fighting demands and to take no position on the final form economic life should take, thus leaving the question of Communism still open and allowing Communists to enter and agitate.
15. And particularly form a United Front with the Socialist Party.
16. And particularly with all organizations of the Unemployed and WPA workers, to agitate for Federal projects, higher wages, etc., thereon.

PRACTICE AND COMMENTS

Note 1936 Communist Party platform, which even says that many present evils can be greatly remedied inside private ownership.

Stalin in Seventeenth World Congress: "Our orientation . . . is towards the U. S. S. R. and the U. S. S. R. alone."

Anti-Fascism—The Spanish war looms large.

"United Front" Policy, formally begun in 1934 on orders from Moscow after Nazi Germany was created. Has gradually increased since then.

Forming general "Congresses" and loose federations. Also agitation over any particular evil, along with others.

Note form of organization of National Students' Congress, in which all kinds of organizations are solicited and a compact few Communists do a good deal of the leading on the issues it wishes to agitate about.

E. g., labor unions.

E. g., political parties.

E. g., among Negroes.

But this method is hard to follow. First, C. P. members get interested in immediate demands and may lose the final goal. Second, continuous agitation disgusts the general membership, after immediate demands are gained.

E. g., reject the program of Collective Bargaining plus Class Cooperation plus Government (of the Encyclical), and the one American unions, etc., want to follow. So these Communists—influenced organizations usually stand off and demand things.

N. B. *We should be on our guard therefore against condemning the United Front organizations which the C. P. advocates unless we have examined their membership, purpose and practices. For example, the C. P. now considers the A. F. of L. a "United Front" organization. These listed have a certain amount of Communist influence.*

Abandonment of the Trade Union Unity League (3/17/35) which formed its own labor unions.

None of the "Farmer-Labor Parties" (Washington, Minnesota and Wisconsin) allows direct representation of the C. P. Is represented to a small degree indirectly through its members representing unions and the like. The programs deal with immediate remedies and have no final program,—which, however, fits the public mind now.

The Socialist Party has refused, because it is split among those who believe a revolution is necessary, those who do not, those who do not want a United Front and those who do not like the C. P.

The Workers' Alliance, a federation under a Socialist President and a C. P. Secretary. Membership 125,000.

POLICY AND PROGRAM

17. Also with consumers' cooperatives.
18. And particularly a Communist-Socialist Students' organization to agitate for curriculum changes, student coöps, student government, peace and political education.
19. And a general youth organization to agitate for civil liberties, peace, against fascism, for unions, for the American Youth Act to provide for vocational training and employment for youth, full educational opportunities, etc.
20. And particularly a Negro organization to agitate over lynching, discriminations, etc.
21. And among farmers, to agitate for protection of farm property against seizure for debts, for Farmer-Labor Party, etc.
22. And among foreigners and among foreign groups.
23. And particularly an organization to defend Russia in world politics and fight threatened suppression of either the C. P. at home or the agitation and fight against real evils.
24. And get in the peace movement, to agitate against Fascism and for support of Russia and Communism as only effective keepers of peace.
25. But keep its own foreign language and Negro fraternal insurance organization (probably to keep control of its money).
26. And keep its legal defense organization for protection of members in courts or cases over which agitation is helpful.
27. Although cooperate with other in certain cases.

PRACTICE AND COMMENTS

Some around N. Y. and the Northwest.

American Student Union, formed of an alliance of Communist and Socialist and some "liberal" organizations. Claims 20,000 (Feb., 1937). Starting among high school students agitate immediate demands (Organ: *Student Advocate*), 112 E. 19th St., N. Y. C.

American Youth Congress (national and regional). Natl. Council: 55 W. 42nd St., Room 755, N. Y. C., issues Fortnightly News Letter. Communists represented by Young Communist League and also by Communists in other accredited organizations. (1,500 delegates representing 1,700,000 members at 1936 meeting). (See Appendix A.)

National Negro Congress (1936 meeting, 1,817 delegates representing 1,200,000 members from Trade Unions and churches, etc.). A loose federated "Congress" on the directorate of which Communists claim one-tenth. There is a Communist International Trade Union Committee of Negro workers. Organ: *The Negro Worker* (Paris) Editor, American.

Dissolution of the old Communist United Farmers' League in 1935 and merging of many local units with the Farm Holiday Association, Box 230, Minneapolis, Minn. Magazine is *Farm Holiday News*, Des Moines, Iowa. Also among some farm-labor unions. The *Rural Worker* (25 N. Montgomery St., Trenton, N. J.), monthly paper published by a probable Communist though it is a straight-out farm labor paper except for one (known) insert on Russia.

See I. W. O. below. Also has persons at central office to guide work among them. Also has foreign language press. (See Exhibit B.) "Special Peoples" Front groups, e. g., French in New York, Mexican in Chicago. Committee of fraternal organizations, a national insurance organization. At a meeting in the Pittsburgh District, October 26, 17 national organizations, 240 locals, representing 593,000 members, were represented. President is B. K. Gebert (C. P. member) Croatian, Lithuanian, Hungarian, Italian, Polish, Jewish, Slovenian, Russian, German, Ukranian, and "many other" racial groups included. Croatian Fraternal Union particularly active around Pittsburgh. The Verhovey Aid Society, the Czechoslovakian Society of America and the Russian Brotherhood have shown signs of cooperating with this group. Agitate for union membership by foreigners.

League Against War and Fascism. Magazine, *The Fight*, 286 Fourth Ave., N. Y. The direction of this, in major part non-Communist, is in the hands of persons who hold the Communist thesis as to repression and war but are not convinced revolution is the American way out. At its 1936 meeting there were 1,840 delegates representing 3,250,000 members.

Excluded from National Peace Council. Not in National Emergency Peace Campaign but (maybe) in some of its local committees. Takes position against "neutrality," for joining in any war against Russia. Represented in United Student Peace Committee, comprising 13 national student groups which called student peace strikes, April 22. Emergency Peace Campaign Youth Section was also represented.

The International Workers' Order (125,000 members), largely Jewish. Has a Youth Section Alliance with Croatian Workers' Federation. Italian Committee of I. W. O. includes representatives of 17 Italian lodges. Propagandize at Negro Fraternal Society meetings for labor union membership.

International Labor Defense. Magazine *Labor Defender*, 80 E. 11th St., Room 610, N. Y.

General "United Fronts" for Angelo Herndon and also for Scottsboro boys.

POLICY AND PROGRAM

28. And its own propaganda organization for Russia.
29. And propagandize for Russia.
30. And Russian touring.
31. And spread work among teachers so as to get the point of view accepted, first in the education departments of universities and hence to the rank and file of teachers.
32. And among writers, and artists. So they will write novels, history and poetry or paint, sculpture and cartoons in the service of the C. P. point of view. (In so doing the organization takes up also matters of technique in the arts.) (This and the next three groups were once under Workers International Relief, which does not exist now. Their organizational tie-up with the party is now obscure.)
33. And among intellectuals.
34. And among social workers by agitating over problems of social workers in their work, e. g., their own pay and the work they do for the poor.
35. And among professional workers.
36. And through amateur dramatics to present plays in the C. P. spirit.
37. And films (imported).
38. And through athletics.
39. And through health education (including sex license).
40. And get back of the C. I. O. because it is organizing the semi-skilled among whom the best mass-timber for the party is to be found.
41. And fight Trotskyists who are against Stalin's Russia and the United Front. (One of the serious issues with the party now.)
42. Therefore train the members better in the whole theory but also in the "line" to follow in all these organizations in agitating for or against particular things.
43. And also actually order the members so to act.
44. Therefore, the C. P. should reorganize itself by States, counties and cities to fit the Farmer-Labor Party prospects.
45. And the C. P. local meetings should deal with thinking out this whole program of theory and action and with directing its members what to do in all these organizations and ways.
46. And a training of the local officers is needed, and more discipline.
47. And push the *Daily Worker*, the official national paper, for daily agitation, guidance in policy and news about the work of the acceptable organizations.
48. And the *Southern Worker*.
49. And push the C. P. publishing houses and the "workers' bookshops," and put out magazines for different groups and purposes.
50. And especially push *New Masses*.

PRACTICE AND COMMENTS

Friends of Soviet Russia. Magazine, *Soviet Russia Today*—824 Broadway, N. Y.

Done continually in all magazines.

Intourist—545 Fifth Ave., N. Y.; 360 N. Michigan Ave., Chicago; 756 S. Broadway, Los Angeles, Calif.

Social Frontiers—44 W. 99th St., N. Y. C. Magazine for teachers whose editors take essentially the Communist position but veil it in long words. The editorial advisory board does not all (e. g., Dewey and Kilpatrick) agree with it. Essential difference is over class conflict, revolution and extent of common ownership. Bore from within the American Federation of Teachers.

Writers' Congress called for June 4-6 in New York by 23 authors, only a few of them Communists. (See *New Masses*, May 4, 1937.) Following western and mid-western meetings, plan national organization. American Artists' Congress. Eight regional exhibits in April, 1937. *Art Front*, published by Artists' Union, workers on the Federal Art Project, 41 Union Square, N. Y. C. (Aim to continue and expand FAP.) For lists of Artists' Union see Appendix C.

Science and Society—quarterly—3106 75th St., N. Y. C.

Social Work Today, published monthly by National Coordinating Committee of Social Service Employee Groups, 6 E. 46th St., N. Y. C. (4 years old).

Further material will be sent.

New Theatre League—magazine *Theater Workshop*—310 E. 75th St., N. Y. C. Social Theatre Publications—magazine: *New Theatre and Film*—156 W. 44th St., N. Y. C. A great deal is done locally probably by the C. P. and the Y. C. L.

New Theatre and Film. Cameo Theatre. Russian Film Distributing Agency—Amkino.

Want to get in A. A. U.; their own former athletic federations, they are dissatisfied with.

Health and Hygiene monthly. Organ of Peoples' Health Education League, 215 Fourth Avenue, N. Y. C.

No C. I. O. leader is a Communist, although undoubtedly some local, lesser organizers must be C. P. members.

Now mostly in the Socialist Party (i. e., S. P.). Fight United Front in S. P., in students' organization, in Workers' Alliance and in American League Against War and Fascism.

General "Workers' Schools" (2 such schools run a spring term this year in N. Y.). More pamphlets, etc. Study outlines.

The C. P. gives what it calls "assignments" to its members to go and do this or that in this or that way; and if they refuse, or sabotage the work, expels them.

Did so in 1936; but probably not completed even on a state basis.

Routine work now done by assigning the work to individuals.

Training schools. Expelled 160 local officers in 1935.

Sunday edition established. Drive for subscription going on all the time. Fifty thousand is an outside figure. No increase during '36 campaign.

Official organ of Communist Party of U. S. A. in South, Box 572, Birmingham, Ala.

See Appendix D.

See Appendix E.

Weekly magazine for Intelligentsia, 31 E. 27th St., N. Y. C.

POLICY AND PROGRAM

51. And increase the C. P.
52. And stop leakage from the party.
53. And get dues paid.
54. And get better attendance at meetings.
55. And get younger members.
56. And get more persons in the "heavy" or basic industries (marine, R. R., city transportation, metals and power). Light industry (needle, building, food, P. O., printing, shoes, building service and furniture).
57. And more manual workers as against intellectuals and white collar workers.
58. And more native-born organizers.
59. And more in agriculture.
60. And more native-born Communists.
61. And get more in unions.
62. And more employed workers.
63. For the growth, while good, is not enough.
64. Having only "an irreducible minimum," as Browder calls it, of Communist support in N. Y. State of 4 voters to 1 member.
65. And more women.
66. And strengthen the Young Communist League for work among student and youth organizations.
67. And the Young Pioneers to train Y. C. L.
68. And have special offices on Agitation and Propaganda (Agit-Prop).
69. And special persons at headquarters to guide program for labor, women, farmers, foreign language groups, political parties, youth, different foreign groups.

PRACTICE AND COMMENTS

Change in membership: (Fosters' "*Crisis in the Socialist Party*") 1930, 7,500; 1931, 9,000; 1932, 14,000; 1933, 18,000; 1934, 26,000; 1935, 30,000; pre-election 1936, 41,000; 1937, 40,000 (estimated on basis of C. P. worry over failing to get 5,000 C. P. members in N. Y. to re-register by February '37. (See February, '37 *Party Organizer*.) ¹ Over three-eighths of membership in '36 or a little less than 16,000 were in the N. Y. district (which may have included all N. Y. State).

In New York one-fifth in party one year or less, and for every 3 recruited (in 27 months) lost one. Probable loss in 3 preceding months—1,000. For every 14 recruited in heavy industry, lost 10; for every 15 Negroes, lost 8, and in 1935 recruited 618 Negroes and lost 624.

One-fifth had not paid in New York.

50-80 per cent in New York at branch meetings.

Three-fifths under 35 in New York. If this average holds 35,000 C. P. and Y. C. L. (16 years to 25) in the U. S.

In country, 2,500-3,000 there (or one-fifteenth); 10,000 in light industries (one-fourteenth). In N. Y., 1 in 16 in heavy industry; 15 in all other work.

¹ About one-seventh, or 6,000 in the country, white collar workers.

Did change from 100 per cent (1934) foreign-born in N. Y. to 45 per cent in 1936.

Some 1,500 or 1 in 27.

In N. Y., the odds 9 to 7 against being native-born. Probably different elsewhere.

In N. Y. for every 8 in unions, 7 not, and of these 7, 6 are eligible. But in country, 15,000 in A. F. of L. (1936).

In country 22,000 employed and 20,000 "unemployed."

In Detroit District (much or all of Michigan and maybe part of Indiana and Ohio) growth 800 to 1,600 (in spring, 1936) in two years.

Sixty-five thousand top vote (not for President); nearly 16,000 members. If this figure holds true the country over have around 160,000 to 170,000 as "irreducible minimum." Probable exaggeration.²

In country women, one-third. Organ of Women's Section *Woman Today*, 112 E. 19th St., N. Y. C.

Ten thousand members (16 to 25). (Early fall, 1936.) When they reach the age of 25, enter C. P. Pushing *Champion of Youth* magazine, 2 E. 23rd St., N. Y. C.

Intensification of united front work of members urged at May, '37, meeting of Y. C. L. C. I. O., American Student League, American Youth Congress, National Student Peace League Against War and Fascism and other mass organizations to be used to work for ideals of Communism. Six hundred and fifty delegates (300 from N. Y.), at '37 convention. Y. C. L. now (1937) United Front, organizing, taking in all persons.

Camps—magazine *The Young Pioneer*—monthly, P. O. Box Sta. D., N. Y. C.

This is the essential function of the party now—and on particular evils.

Also Central Political Committee of 11 members.

¹ All N. Y. figures from *The Communist*, July, 1936, and figures for the U. S. from October, 1936, issue.

² On the basis of 2 votes for Browder for President to one claimed party member (which was the general rule in New York and Wisconsin where the party membership is known), and of 1,600 in the Detroit area (?) which works out on the same ratio, the following is the distribution of other Communists by States: (Where not on ballot had a negligible few any way) Arizona, —; Alabama, 399; Arkansas, 85; California, 5,438; Colorado, 249; Connecticut, 591; Delaware, 16; Florida, —; Georgia, —; Idaho, —; Illinois, 394; Indiana, 500; Kansas, —; Kentucky, 102; Iowa, —; Maine, 125; Maryland, 460; Massachusetts, 1,465; Michigan, 1,692; Minnesota, 1,282; Mississippi, —; Missouri, 208; Montana, 192; Nebraska, —; Nevada, —; New Hampshire, 96; New Jersey, 870; New Mexico, —; New York, 17,804; North Carolina, 5; North Dakota, 190; Ohio, 2,625; Oklahoma, —; Oregon, 97; Pennsylvania, 2,030; Rhode Island, 298; South Carolina, —; South Dakota, —; Tennessee, 163; Texas, 126; Utah, 140; Vermont, 202; Virginia, 49; Washington, 954; West Virginia, —; Wisconsin, 1,094; Wyoming, 46.

POLICY AND PROGRAM

70. And publish special material to show how.

71. And collect statistical material and publish it on industry.

72. And pass on the orders from the National Central Committee; to the States, to the counties and cities and branches; and down to the smallest units—the street unit and the shop unit and (temporarily) to the local industrial unit (of persons in the same union or industry).

73. The aims throughout are defense of Russia and convincing people the present system is essentially wrong (i. e., create class-conscious workers).

74. And keep up the fighting.

75. In preparation for the final fight.

76. An inevitable revolution to seize the all-essential State.

77. Due to big industries essential incompatibility with private ownership.

78. Under which the owners (thesis) will not give in to the emerging class of non-owners (anti-thesis) and they have to give in completely and ownership be abolished in a classless society (synthesis) to save big industry.

79. Even though minor concessions can be wrested from the ruling class.

80. Even though the ruling class will have recourse to war.

81. And to domestic repression.

82. And especially to war against Russia.

83. In the final fight the people most conscious of all this will lead the revolution.

84. And there can be revolution in one country alone and without waiting for a world revolution.

85. The C. P. will establish a dictatorship and crush all opposition.

86. End private ownership but put it under the State.

87. Although soon the State will disappear and everything will be run by a classless people organized around their work.

88. And since now and in the future all this is inevitable, therefore there is no Providence or after life; and besides religion has people think some of the next life.

89. But there are lots of prejudices among the people on religion yet and these have to be both broken down and yet in such a way as to help and not hurt the general program.

PRACTICE AND COMMENTS

General literature. Small magazine *Party Organizer*.

Labor Research Associates publish *Economic Notes*, *Labor Notes*, *Steel and Metal Notes*, *Textile Notes*, Labor Fact Books, I, II, III. 80 E. 11th St., N. Y. C.

Thus training the members and others in the technique of class conflict and making them class conscious.

Revolution will be necessary for the owners will not give in.

Dialectical materialistic conception of social change.

Hold that while private ownership always oppresses, now it will go because big industry forces the change.

Hegel-Marx.

Thus giving an argument for the United Front theory.

Basis (along with defense of Russia) of talk about Imperialist War.

Fear of Fascism in U. S. and opposition to it everywhere.

Note attempt to identify Russia with "democratic countries."

The C. P. is kept intact but is training a class-conflict following increasing its membership.

Stalin view on Russia as distinct from Trotsky view.

Dictatorship of the Proletariat. Defense of Russian terrorism.

State Socialism.

Communism.

Therefore, militantly atheist.

Attack and ridicule the defects and faults or weaknesses of churches (e. g., Spain) but do not be openly Atheist except when needed.

Resume of Catholic, Socialist and Communist Attitude to Specific Proposals

Catholic

Socialist

Communist

1. Labor unions.

For.

For.

2. Collective bargaining.

For.

For.

3. Collective bargaining passing into collective cooperation of employers and unions jointly to end unemployment and poverty.

No class collaboration; or it is a training for a future working class domination.

Against; want the union for class militancy and to train for revolution.

4. Legislation to remedy specific evils.

For.

For.

5. Legislation that will help No. 3 above.

Either against; or favor it as a growth towards working class domination.

Against.

6. Some public ownership as palliative.

More and more public ownership until have nearly everything so owned.

Palliative only.

7. Compel private ownership to serve common good; distribute ownership; some public ownership.

Mostly public ownership attained gradually by election. (The Socialist Party is now changing.)

Communism by revolution.

N. B. The turning points are No. 3 and No. 5.

APPENDIX A

LOCAL AMERICAN YOUTH CONGRESSES (July, 1936)

CALIFORNIA: Los Angeles— Jeff Kibre 404 American Bank Building Also San Francisco and Berkeley	MINNESOTA: Minneapolis— John Thomas Phyllis Wheatley Settlement 809 Aldrich Avenue N. Also St. Paul	PENNSYLVANIA: Philadelphia— Benjamin Stahl 538 Widener Bldg. Also Allentown, Pittsburgh, and Wilkes-Barre
COLORADO: Denver— Henry Glead 1837 Champa Street	MISSOURI: St. Louis— American Workers Union 1023 N. Grand Blvd. Also Kansas City	LOUISIANA: New Orleans— William R. McHugh, Jr. 1320 St. Andrew Street
CONNECTICUT: New Haven— William Post 444 Dixwell Avenue	NEW JERSEY: Newark— Alfred Manning, State Chairman 222 Market Street, Room 240 Also Elizabeth, Perth Amboy and Hackensack	RHODE ISLAND: Pawtucket— Myrtle Korenbaum 186 East Avenue
FLORIDA: Miami— Ethel Marshall 2328 S. W. 17th Street	NEW YORK: New York City— Janet Feder 55 W. 42nd Street, Room 753 Also Syracuse and Buffalo	TENNESSEE: Memphis— Edwin Mitchell Box 5215
ILLINOIS: Chicago— Minneola Ingersoll 184 West Washington, Room 606	OHIO: Cleveland— Eleanor Ginsberg 1317 Public Square Bldg. Also Cincinnati, Toledo, and Youngstown	UTAH: Salt Lake City— Richard Rowland, Jr. 646 E. 17th So.
MARYLAND: Baltimore— Morton Freidenberg 1221 N. Charles Street		WASHINGTON: Seattle— Margaret Johnson 512 University Building
MASSACHUSETTS: Boston— Grace Herbert 16 Westland Avenue		WISCONSIN: Milwaukee— Mrs. S. G. Eisenscher 749 N. 10th Street, Apt. 12 Also Kenosha, Madison, and Racine
MICHIGAN: Detroit— Marie Henry 6553 Woodward Ave., Room 311		

APPENDIX B

The list of foreign language Communist papers as given by the Fish Committee (1930) is as follows:

DAILY PAPERS

Location	Name of Publication	Language
New York	Morning Freiheit	Jewish
New York	Uj Elore	Hungarian
Chicago	Vilnix	Lithuanian
Chicago	Rovnost Ludu	Slovak
New York	Russky Golos	Russian
New York	Ukranian Daily News	Ukranian
Superior, Wis.	Tyomies	Finnish
Brooklyn	Laisve	Lithuanian
Chicago	Radnik	Jugoslav
Worcester, Mass.	Eteenpain	Finnish
Astoria, Oreg.	Toveri	Finnish

WEEKLY AND MONTHLY PUBLICATIONS

Location	Name	Frequency	Language
Philadelphia	Pravda	Semiweekly	Russian
Superior, Wis.	Punikki	Semimonthly	Finnish
New York	Il Lavoratore	Weekly	Italian *
Superior, Wis.	Tyolaisnainen	Weekly	Finnish
New York	Novy Mir	Weekly	Russian
Chicago	Mytid	Weekly	Scandinavian
New York	Empros	Weekly	Greek
Brooklyn	Il Proletario	Semiweekly	Italian
Brooklyn	Darbininkiu Balsas	Monthly	Lithuanian
New York	Obrana	Weekly	Bohemian

* Suspended publication.

Detroit	Trybun Robotnicza	Semiweekly	Polish
New York	Panvor	Weekly	Armenian
New York	Der Arbeiter	Weekly	German
New York	Eritasard Hayastan	Biweekly	Armenian
Los Angeles	Nyugat	Weekly	Hungarian
Detroit	Saznanie	Weekly	Bulgarian
Detroit	Desteptarea	Weekly	Rumanian
New York	Amerikas Zihna	Semimonthly	Lettish
New York	Uus Ilm	Weekly	Estonian
New Bedford	A Vanguarda	Biweekly	Portugese
San Francisco	Rodo Shinbun	Monthly	Japanese †
New York	Der Hammer	Monthly	Yiddish
New York	Vida Obara	Weekly	Spanish
New York	Vanguard	Bimonthly	Chinese
New York	Cultura Poletaria	Weekly	Spanish

L'Unita Operaia, 37 E. 12th Street, New York—bi-monthly (started in 1932).

† Probably suspended publication.

APPENDIX C

Addresses of the Artists Unions of America

Artists Union of New York 430 Sixth Ave. New York City	Artists Union of Philadelphia 1212 Walnut St. Philadelphia, Pa.	Artists Union of Western Massachu- setts 71 Victoria St. Springfield, Mass.
Artists Union of Baltimore 402 St. Paul St. Baltimore, Md.	Santa Fe Artists Union Wyatt Davis, 902 Canon Rd. Santa Fe, N. Mex.	Cleveland Artists Union 10115 Superior Ave. Cleveland, Ohio
Ulster County Artists Union Woodstock, N. Y.	Artists Union of New Jersey 34 Park Place Newark, N. J.	American Artists Union Los Angeles, Calif.
Artists Union of Massachusetts 6 Boylston St. Boston, Mass.	St. Louis Artists Union 2737-a Sutton Ave. Maplewood, Mo.	Detroit Artists Union M. Merlin, 226 E. Hancock Detroit, Mich.
Artists Union of Chicago 2818 Sheridan Rd. Chicago, Ill.	Harlem Artists Guild 409 Edgecombe Ave. New York City	Co-operative Artists 424-426 Granby Bldg. Cedar Rapids, Iowa
Minnesota Artists Union 2438 Stevens Rd. Minneapolis, Minn.	Artists and Writers Union of Prov- incetown P. O. Box 383 Provincetown, Mass.	Wisconsin Painters and Sculptors of Nebraska 620 S. 31st Ave., Omaha, Nebr.
Expressionist Group Robert Brown, 37 Miller St. Pittsburgh, Pa.	Taos Artists Association Blanche Grant Taos, N. Mex.	Mr. Sidney Loeb Mid-west Editor, Art Front 2818 Sheridan Rd. Chicago, Ill.

APPENDIX D

Communists Book Stores (March, 1937)

Bookniga Corporation (Importing and Distributing Agency) 255 Fifth Ave., New York City
International Publishers, 381 Fourth Ave., New York City
Workers' Library Publishers, P. O. Box 148, Sta. D, New York City

Aberdeen, Wash: 115½ W. Heron St.
Akron: 63 East Exchange
Baltimore: 501A N. Eutaw St.
Berkeley: 2475 Bancroft Way
Boston: 8 Beach St.
Buffalo: 61 W. Chippewa
Butte: 119 Hamilton St.
Cambridge: 6½ Holyoke St.
Camden: 304 Federal St.
Chicago: 200 W. Van Buren
2135 W. Division St.
1326 E. 57th St.
Cincinnati: 540 Main St.
Cleveland: 1522 Prospect Ave.
Denver: 313 Mining Exchange Bldg.
Des Moines: 222 Youngerman Bldg.
Detroit: 3537 Woodward Ave.

Duluth: 28 E. First St.
Grand Rapids: 319 Bridge St.
Hollywood: 1116 N. Lillian Way
Los Angeles: 230 S. Spring St.
2411½ Brooklyn Ave.
Madison, Wis.: Commercial Bank Bldg., Room 417
Milwaukee: 419 W. State St.
Minneapolis: 812 LaSalle Ave.
Newark: 33 Halsey St.
New Haven: 17 Broad St.
New Orleans: 130 Chartres St.
New York: 50 E. 13th St.
140 Second Ave.
98 Fourth Ave., Brooklyn
Oakland: 567 12th St.
Omaha: 311 Karbach Block
Paterson: 201 Market St.

Philadelphia: 104 S. 9th St.
 Pittsburgh: 607 Bigelow Blvd.
 Portland, Oreg: 314 S. W. Madison St.
 Providence: 335 Westminster St., Room 42
 Racine: 205 State St.
 Reading: 224 N. Ninth St.
 Richmond, Va.: 205 N. Second St.
 Sacramento: 1024 Sixth St.
 St. Louis: 3520 Franklin Ave.
 St. Paul: 570 Wabasha St.
 Salt Lake City: 134 Regent St.
 San Diego: 635 E St.

San Francisco: 170 Golden Gate Ave.
 1609 O'Farrell St.
 121 Haight St.
 San Pedro: 244 W. Sixth St.
 Santa Barbara: 208 W. Canon Perdido
 Seattle: 713½ Pine St.
 Spokane: 114 N. Bernard
 Superior: 601 Tower Ave.
 Tacoma: 1315 Tacoma Ave.
 Toledo: 214 Michigan
 Washington, D. C.: 1125 14th St., N. W.
 Youngstown: 310 W. Federal St., 3rd Floor

APPENDIX E

COMMUNIST PERIODICALS

The Daily Worker. Central organ, Communist Party, U. S. A. Section of Communist International. Published daily except Sunday, by the Comprodaily Publishing Co., Inc., 50 E. 13th St., New York City.

The Sunday Worker. Published every Sunday by the Comprodaily Publishing Co., Inc., 50 E. 13th St., New York City.

The New Masses. Published weekly by Weekly Masses Co., Inc., at 31 E. 27th St., New York City.

The Communist. A magazine of the theory and practice of Marxism-Leninism. Published monthly by the Communist Party of the U. S. A., P. O. Box 148, Sta. D (50 E. 13th St.), New York.

The Communist International. Organ of the Executive Committee of the Communist International. Published monthly in English, Russian, German, French, Chinese and Spanish. Workers Library Publishers, P. O. Box 148, Sta. D, New York City (50 E. 13th St.).

The Party Organizer. Monthly. Issued by Central Committee, Communist Party, U. S. A.

The Negro Worker. Monthly. Official organ of the International Trade Union Committee of Negro Workers (M. Georges Riand, Bureau 316) 40, Rue du Colisée, Paris 8, France. (Advertisement that "The Negro Worker" may be obtained in bookstores in Johannesburg, Cape Town, Port Elizabeth, in South Africa; in two bookstores in London, one in Paris, and Harlem Peoples Bookshop in New York City, Modern Bookshop in Washington and in Cleveland, Ohio.)

International Press Correspondance (Inprecorr). Weekly. English edition. Workers' Bookshop, 49 Farringdon Road, London, E. C. 1.

Economic Notes. Published monthly by Labor Research Association, 80 E. 11th St., N. Y. C.

Labor Notes, Mining Notes, Textile Notes and Steel and Metal Notes by the same.

Soviet Russia Today. Monthly. Published by Friends of Soviet Russia Publications, Inc., Suite 401, 824 Broadway, New York.

The Labor Defender. Published monthly by the International Labor Defense, 80 E. 11th St., Room 610, New York.

The Southern Worker. Official organ of the Communist Party of the U. S. A. in the South. Box 572, Birmingham, Ala.

The New Pioneer. A magazine for workers' and farmers' children. Organ of Young Pioneers. Monthly, P. O. Box 28, Sta. D, New York City.

Moscow Daily News. For English speaking people in the Soviet Union and throughout the world. Published in Moscow. Distributed by Bookniga Corporation, 255 Fifth Ave., New York City.

Moscow News. Weekly. As above.

U. S. S. R. in Construction. Monthly pictorial. Published in Russia. Distributed by Bookniga Corporation, 255 Fifth Ave., New York City.

Sovietland. Illustrated monthly. Published in Russia. Distributed by Bookniga Corporation, 255 Fifth Ave., New York City.

International Literature. Monthly of fiction and literary criticism. Published in Russia. Distributed by Bookniga Corporation, 255 Fifth Ave., N. Y. C.

Woman Today. 112 E. 19th St., N. Y. C. Local Weeklies.

UNITED FRONT PERIODICALS

The Student Advocate. Monthly organ of the American Student Union, 112 E. 19th St., N. Y. C.

The Fight Against War and Fascism. Monthly organ of the National Executive Committee of the American League Against War and Fascism, 286 Fourth Avenue, N. Y.

Mimeographed News Releases by same.

Champion of Youth. Published monthly by Champion of Youth Publishers, 2 E. 23rd St., Room 508, N. Y. C.

Social Frontiers. Monthly, 44 W. 90th St., N. Y.

The Voice of China. Published twice a month by the Eastern Publishing Co., an American firm, 749 Bubbling Well Road, Shanghai, China.

China Today. Published by American Friends of Chinese People, 168 W. 23rd St., New York City.

Rural Worker. 25 N. Montgomery St., Trenton, N. J.

Farm Holiday News. Official organ of Farmers' National Holiday Assn., Des Moines, Iowa.

Social Work Today. Monthly organ of National Coordinating Committee of Social Service Employee Groups, 6 E. 46th St., N. Y.

CULTURAL AND SCIENTIFIC PERIODICALS

Art Front. Monthly. Artists' Union, 41 Union Square, New York City.

Science and Society. A Marxian Quarterly. Published by Science and Society, Inc., at 310 E. 75th St., New York City.

New Theatre & Film. Published monthly October to May, inc., bimonthly June to September, by Social Theatre Publications, Inc., 156 W. 44th St., N. Y. C.

Theatre Workshop. Quarterly. Official publication of New Theatre League (now incorporated as People's Theatre, Inc.), 117 W. 46th St., N. Y. C.

Photo-History. Quarterly. Modern Age Books, Inc., 155 E. 44th St., N. Y.

Health and Hygiene. Monthly. Organ of Peoples Health Education League, 215 Fourth Ave., N. Y. C.

Growth of Popular Instruction on Social Action

In previous numbers of Informations et Notitiae we have recorded the success attending the establishment of special departments in Catholic colleges for adult education on the social and economic problems of the hour. Below is an interesting example from Brooklyn, New York.

ST. JOHN'S UNIVERSITY

SCHOOL OF SOCIAL ACTION

ANNOUNCES THE FOLLOWING CLASSES
FOR ITS SPRING SESSION—APRIL 19th to MAY 21st

ALL CLASSES ARE FREE

No tuition charge, registration fee or cost of any kind

CLASSES BEGIN APRIL 19th

THE TRUTH ABOUT COMMUNISM

SOLUTIONS TO SOCIAL PROBLEMS

MONDAYS—Each Monday

- 8:00 P.M. 1. Practical Problems in Ethics
(Foundation of Morality, Insurance, Corporations, Wills)
2. Constitution and Modern Problems
3. Practical Social Work

Reverend William T. Dillon, J.D., LL.D.
Dean of St. Joseph's College
Reverend Joseph V. O'Driscoll, C.M., M.A.
Miss Marguerite Boylan, M.A.
*Executive Secretary, Catholic Charities,
Diocese of Brooklyn*

- 9:00 P.M. 4. Problems in Child Training

Reverend Henry M. Hald, Ph.D.
*Associate Superintendent of Schools,
Diocese of Brooklyn*
Professor George W. Burkholder, M.A., LL.B.

5. International Problems

TUESDAYS—Each Tuesday

- 8:00 P.M. 6. Modern Social Problems
7. Natural Theology
9:00 P.M. 8. Modern Co-operatives
9. Crime

Professor Walter L. Willigan, Ph.D.
Reverend John P. Sweeney, S.T.D.
Professor Walter L. Willigan, Ph.D.
Professor William A. Gillard, B.A., LL.B.

WEDNESDAYS—Each Wednesday

- 8:00 P.M. 10. Fundamental Principles of Social Work

11. Catholic Church and Peace
12. Federal Government and Industry
9:00 P.M. 13. Church's Defense Against Modern Dangers

Reverend Edward E. Swanstrom, M.A.
*Associate Director of Catholic Charities,
Diocese of Brooklyn*
Professor George T. Starrs, M.A.
Professor Thaddeus F. O'Reilly, M.A.
Reverend Francis X. Fitzgibbons, Ph.D.
*Secretary, Confraternity of Christian Doctrine,
Diocese of Brooklyn*

14. The Sacraments

Reverend Donald G. Knox, C.M., M.A.

THURSDAYS—Each Thursday

- 8:00 P.M. 15. Modern Economic Problems
16. Modern Science
17. Psychology
9:00 P.M. 18. Catholic Labor Unions of Middle Ages
19. Family Problems
20. Right and Wrong in Labor Problems

Professor John F. Blake, M.A.
Professor Harold A. Horan, M.A.
Reverend Joseph P. Ryan, C.M., M.A.
Reverend Frederick J. Russell, C.M., S.T.D.
Reverend John T. Burns, C.M., M.A.
Reverend J. F. Garcia, C.M., Ph.D.

FRIDAYS—Each Friday

- 8:00 P.M. 21. Problems in Medical Ethics
22. Public Speaking

Reverend William C. Hctor, C.M.
Reverend O.E. Morton, C.M., M.A.

One Class May Be Selected at Each Hour

These Are General Courses for Adults

Registration at St. John's University, School of Social Action, 75 Lewis Avenue, Brooklyn, N. Y.,
from April 19th to April 26th, inclusive, seven to nine-thirty o'clock

A Practical Demonstration of Economic Cooperation

WASHINGTON, April 31.—A “Supreme Court of Public Opinion” in the form of an Economic Council, which would include delegates of labor, all classes of employers, agriculture, the three principal religious groups, scientific and educational organizations and consumers was suggested last night by the Rev. Dr. Edmund A. Walsh, S.J., Vice President of Georgetown University, in one of a series of 10 lectures which he delivered at Continental Memorial Hall here.

This ninth lecture took the shape of a model assembly composed of delegates from the major occupations in the community. A dialogue was prepared and the parts enacted by a group of students from the School of Foreign Service, who represented Capital, Labor, Industry, Agriculture, Consumers, Religion, Education, Arts and Sciences, etc. Before an interested audience of nearly 2,000 Washingtonians, they discussed wages, labor relations and an equitable distribution of profits in language adapted to actual conditions but based on the social teachings of the Papal Encyclicals concerning the “occupational organization” of society.

In his opening address to the delegates before they began their discussions, Dr. Walsh said:

“It represents the type of voluntary

cooperation which if courageously, honestly and seriously administered, would achieve self-regulation by Capital and Labor and Industry and Management in Council assembled. There should be no government official of any sort whatsoever in this gathering. The only function of Government would be to do two things:—provide a gathering place with the same generosity manifested in housing art collections, caring for national parks, zoos, refuges for wild birds, experimental stations, and breeding facilities for seals on Pribiloff Island. Then, having provided the building, Government should lock the door and say—‘You shall not come out until you have reached an agreement. If you cannot reach an equitable solution, the legislative power will be invoked to effect by law what you confess yourself incapable of achieving by mutual cooperation. This is your last chance. Regulate yourself—or be forever silent when the sovereignty of law shall speak after your default.’”

“Has not the hour arrived for just such a true Economic Council, not hand-picked by Capital, not controlled by Labor, not appointed by Government, but composed of representatives freely chosen from all the major occupations, sitting permanently in Washington, in the form of an unofficial but still recognized instrumentality de-

signed to regulate economic activities for the good of all the people, not for any section or for any specific industry?” Dr. Walsh asked. “It would be self-regulation in place of the compulsory legislation hitherto imposed. If men shirk the clear social responsibilities attaching to property, one of two things will happen. Either government will seek new ways and means to conscript their wealth by the power to tax which is the power to destroy, or by new social legislation. Or mobs will rudely confiscate it. Both have happened elsewhere, and we have no guarantee of immunity.

“One has only to look at the mounting public debt to realize the imperative necessity of social reform from below. It can hardly be more expensive than the record of legislation from above. With income far below outgo, with relief and other extraordinary expenditures now turning stubbornly into ordinary and permanent charges, and with the borrowing power of the Federal Government bound to be weakened with every new loan, what will eventually follow? Cold reason and recorded experience combine in answering. Nothing except the desperate device of setting the presses running and simply printing the required currency, backed by that decreasing security which always accompanies a too frequent call on credit.”

Governor Murphy of Michigan Calls for an Applied Christianity in Economics

On March 21, 1937, the Chief Executive of the State of Michigan addressed a notable message to the members of the Holy Name Society gathered in convention at Detroit. We reproduce below certain important passages of his excellent speech.

IT IS at once reassuring and uplifting that in the midst of times so troublous and in a world so harassed by material cares and conflicts, you are gathered here in such large numbers to unfurl, like the Crusaders of another day, the banners of Christianity. Your presence is to me happily suggestive of an effort on the part of each of you to lift your thoughts above the tumult and clamor of the day and to appraise what is in your hearts and in your minds.

I am hopeful that, as you conduct this spiritual accounting, you will also, singly and together, seek earnestly for ways in which you give to the Christian concepts which you are assembled here to honor an application that is practical in producing happier human

relationship. You will agree with me, I am sure, when I say that the test of a true Christian is not alone in the faithfulness with which he attends church devotions but also in the manner and the degree in which he applies his Christian concepts at home and in his relations with his fellow men abroad.

I need hardly point out—so obvious is the fact—that in your search for ways and means of applying your Christian beliefs, you need look no farther for a guide than to the source of the inspiration which has brought us here today. You need only study Him whose divine sympathy for the afflicted and the hungry, and whose loving compassion for the multitude of unfortunates, have shone throughout

the ages—unparalleled in their deathlessness—like beacon lights on a stormy sea.

APPEALS FOR REASON

In considering our need for compassion in our thinking upon the large problems of our times, I know of no more immediate and pressing a necessity for Christian serenity of outlook than with regard to the industrial disputes which at this moment endanger the peace of the nation. Nowhere is there greater danger than in the swaggering, intolerant bravado which thrives on force and violence, and which, in the end, can only serve to make a bad situation very much worse. Nowhere today is it more imperative

that each side concede its error and, that done, strive unceasingly and sincerely to correct it. Bloodshed, for example, may be laid at the door of one party or it may be the fault of both. Whatever the case, intelligence and reason demand that those whose actions or words may have precipitated the crisis alter their ways to guard against it. In short, the interests of the parties as well as of the innocent public will best be served by a willingness to sit with an honest and law-abiding adversary at a conference table and to place faith in his sincerity and integrity of purpose.

Combined with serenity of outlook there must be—if democratic processes are to survive—an intelligent obedience to duly constituted authority. Among such authorities are the courts of our land, sworn to uphold the Constitutions and the laws of their respective jurisdictions. Hence, when an order of a court has been lawfully entered after just and open hearing of the arguments of both parties, it is the clear duty of all persons to comply with that order.

WARNS OF "BLIND ADHERENCE"

Firmly persuaded as I am of the need of directing our legitimate and lawful efforts toward the advancement of those large interests which are commonly known as "human rights," I cannot divest myself of the conviction that personal liberty will be of little value to our people if the authority and

integrity of our institutions are not preserved and property rights not protected. I wish, however, to leave this word of warning: Blind adherence to a legalistic philosophy which demands only rigid obedience to the letter of the law and which chooses to ignore the spirit of the law as well as the realities of life will surely lead to the eventual frustration of the democratic ideal of true freedom.

INTERESTS OF PUBLIC SUPREME

Most essential, perhaps, to a peaceable settlement of the issues between capital and labor—and, incidentally, to the avoidance of the consequences of extremism—is the recognition and acceptance by each party of its responsibilities to the general public. Under a government of, by, and for the people, that acceptance means a frank, unqualified admission that the interests of the public are supreme over and above those of either or both of the disputants. At the same time, those in authority will do well to guard that they speak for the public alone and that they do not serve as the instruments of a faction or the agent of one side or the other. It is the confidence in this philosophy—in the belief that government is the champion of the public's cause alone—that enables it to serve both sides in a critical situation.

Admittedly, if we are to solve our industrial difficulties without sacrifice

of human values, we must have a government possessed of a high-minded, progressive attitude toward all whom it serves as well as toward the situations which arise within its jurisdictions. Of course, we must protect the public interests above all others. Of course, we must think of new ways to create agencies that will assure the public that protection.

But, having done all this, we shall still be pathetically lost unless in our hearts and in our minds there is the inspiration which brings us here today. We shall be lost, also, if we forget the warning written decades before our present troubles began by that great Christian leader, Pope Leo XIII, that the Church is not "so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly."

I pray that the day will come when all who embrace the faith of the Man of Galilee may come to accept that wholesome belief, and what is more important, that they will practice it by fighting militantly for justice and the joy of living for the many who today are oppressed and weary. I hope for these things because our greatest need today is not for factories to produce more units, or for business to make higher profits, but a chance for each of us—in the high places and in the low—to take heart in the business of living.

Task of Catholic Press in War on Atheistic Communism

ROCHESTER, May 21.—*The fight between atheistic Communism and Christian Democracy already is a war of ideas and a war of thoughts and the Catholic Press must mobilize pen-power to engage in the struggle, the Most Rev. John Mark Gannon, Bishop of Erie and Episcopal Chairman of the Press Department, National Catholic Welfare Conference, said in an address delivered here tonight at the twenty-seventh annual meeting of the Catholic Press Association of the United States.*

THE clash, Bishop Gannon said, is a holy war, "as holy as any that ever mobilized the Crusaders." He characterized it as a fight for the freedom of the Christian religion.

The Catholic Press, the Bishop declared, must enlighten the American public, expounding the truth or falsehood, the merit or sham, the worthy leadership or political hypocrisy of the personalities or ideas involved in new and untried systems of philosophy and government.

He suggested that the next meeting of the C. P. A. be held in a metropolitan center under the patronage of a Cardinal Archbishop, that there be nationwide preparation, with press and literary exhibits along the line of the world exhibition at the Vatican, and a mobilization of Catholic authors, editors, publishers, college leaders and

Bishops, with the object of making America Catholic Press-conscious.

FINAL BATTLEGROUND

"Hilaire Belloc, and some shrewd thinkers here in America, gifted with vision and a sensitiveness to omens, think America will be the final battleground on the issue of World Communism," Bishop Gannon said. "They believe the mighty forces which will meet in this combat are now gathering, that the general battle lines of two powerful philosophies are now being drawn—the modern philosophy of materialism and the older philosophy of Christianity. Sweeping through the fields of science, through colleges and universities, daily growing stronger and more practical in the ranks of labor, surging up to the very threshold of our government itself and demand-

ing to be reckoned with in our social, economic, and political life, is atheistic materialism. Preparing to meet this aggressive and dangerous enemy is the philosophy of Christianity, its weapons tried and tested and proven effective in many a like struggle during the centuries, emerging from each conflict stronger and more sure of itself than ever before, developed into its most active, militant and practical form in America, and now more than ready for this new struggle. The field has been brilliantly illumined by the Encyclicals of the reigning Pontiff, Pius XI.

"Alarming as these views of able thinkers may be, let me draw your attention to the fact that world-wide movements in philosophy and religion do not reach the explosive stage until they come in contact with government and attempt to destroy old forms of

holy patriotism and law and order, to set up dictatorial forms subversive of the free-will, the democracy, and the inalienable rights of people to life, liberty and the pursuit of happiness. In our day of trial, materialistic philosophy returns to us with all its old fallacies and sophisms, under the glamorous label of atheistic Communism. It reaches out for the control of government and the imposition of its vagaries and delusions on the masses of free people, through the means of dictatorship and absolute rule by decree.

"Stripped of its large promises to the poor and the working-man, which it is unable to prove, guarantee or realize, it is essentially the philosophy of materialism, which attempts to remove God and the morality and practice of religion from the face of the earth. Its establishment as a government in Russia is now nearly twenty years old and, helped by an unscrupulous and world-wide propaganda, it has been able only to turn into confusion the lives of a small group of Chinese, to gain temporary ascendancy within a political group of Mexico and to dominate the lesser portion of Spain. All strong governments have set up a barrier and a defense against this new ideology spread by Russians who, generally speaking, are still Orientals.

COMPROMISE IMPOSSIBLE

"However, in the final analysis, this we must realize: namely, if the philosophy of materialism is to prevail, atheistic Communism is the inevitable government to set up in any nation. If spiritual ideals and Christian philosophy are to prevail, a free democracy is the logical government by which a free moral people should be ruled. We in America must choose between materialism and Christianity. There is no compromise. Unless we turn the tide of materialism which has run unbridled through our universities, our literature, our cinemas, and is now seeping into our labor ranks and down into our common schools, we cannot hope to escape the loss of our great American heritage of Christian morality and spiritual ideals, of freedom of press, of conscience and assembly.

"Probably before reaching America in its explosive form, this Communist ideology must pass through France and turn that nation into a shambles. This event is difficult to picture, inasmuch as the French, whom the atmosphere of the French Revolution still chills, are lovers of democracy and a republican government and will not easily yield to dictatorship and absolutism. It must pervade the Nordic countries of the north, who look upon it today with contempt. It

must invade the British Empire and dissolve it into pieces, an eventuality which strains the imagination of calm thinking people. It is only after such progress that the philosophy of materialism in the form of atheistic Communism can hope to seize the government of the United States and reduce free American citizens to the bondage of a dictatorship and the surrender of God and Christianity. Thus far it has failed to place a single representative in the United States House or Senate and it can boast of but one lone member in the British House of Commons.

"Perhaps the most outstanding crises for Christianity in the past have been the attempts of the Turk with his crescent and infidelism to invade Christian Europe in the sixteenth century. You well know how the Christians under the leadership of Pope Saint Pius the Fifth repelled the attack and drove these Orientals with their peculiar ideology back into their own natural domain. You recall well the attempts of the hordes of Moors with their Mohammedan ideology to invade Europe through the Iberian Peninsula and impose their rule on a Christian people. You know the story of the power and bravery of Catholic Spain in repelling these invaders and returning them to Africa. Who knows but that in the secrets of Divine Providence, the Spanish people, the victim on the altar of immolation, are today being called on as the nation to decisively test and crush atheistic Communism.

PRESS MUST MOBILIZE

"Whatsoever light these points of history, past and current, may contribute to our problems here in America, whatsoever realism may be found in this analysis and forecast, there is sufficient evidence at hand to compel us, members of the Catholic Press Association, not only to prepare and forearm for any eventuality but to mobilize our pens and thoughts to expose the fallacies of the current evil and to forestall any impending peril to our beloved nation and our Christianity. For in any event, should America fail to escape the scourge of atheistic Communism, the social sufferings, the destruction of culture and the unbelievable consequences of the disorder are too horrible to contemplate.

"Gentlemen, it is no new situation that faces us; once before the free conscience of Europe was suppressed by tyrannical and dictatorial governments. America provided the solution at that time by opening its shores to all the oppressed of Europe without exception. She established as a fundamental principle the freedom of conscience

and the right to worship God according to each citizen's light and creed. The totalitarian State was set up in Europe four hundred years ago but it failed to function and endure in its absolute form. It was then that in the designs of Divine Providence, the veils were drawn upon a new world and a democracy, providing for hitherto unheard of broad personal liberty, was revealed in our immortal Constitution.

"For us of America, therefore, it will never be a sectarian fight; it is unmistakably a fight to preserve not only the faith we freely practice but the free government we love; it is a fight between atheistic Communism and Christian Democracy. God grant that it may never come to the spilling of blood, but it is already a war of ideas, a war of thoughts, and we of the Catholic Press must mobilize the pen-power of the English world to engage in the struggle. It is a holy war, as holy as any that ever mobilized the Crusaders, for it is a fight for the freedom of the Christian religion; and it is a patriotic struggle too, as patriotic as any that ever brought the sons of America to the battle lines or the trenches, for it is a struggle for the freedom of our American Democracy.

LAST BULWARK OF LIBERTY

"The Catholic Church, so often mistakenly called an enemy of freedom, on the contrary is the last bulwark of human liberty remaining on earth. Would you seek proof of this statement? Then behold the foul persecution of the Church in Communist countries by dictators whose absolute power over human souls, over the inalienable rights and liberties of souls, has been boldly and courageously challenged by the leaders of the Catholic Church."

"The Catholic Press Association of the United States," Bishop Gannon said, "has a special mission to perform in this critical period of history. As Christians and as Americans we must make this nation Catholic Press-conscious. About us are literally millions of our citizens unknowingly absorbing a poisonous propaganda whose avowed purpose is to destroy our religion and our government. The influence of the Catholic Press must reach them; they have never been denied freedom to worship God as they wished; they do not know what a monstrous thing dictatorial government can become with its blood purges and its assassinations in the dead of night. We can give them the facts as to what is happening in parts of Europe today. We can constantly remind them why their forefathers embarked for a new continent and a new way of life."

"The Catholic Press must enlighten the American public, expounding the truth or falsehood, the merit or sham, the worthy leadership or political hypocrisy, of the personalities or ideas involved in new and untried systems of philosophy and government. It is the sacred duty of the Catholic Editor to expose the sham and fake of the self-seeking, shallow hypocrite, as well as to promote with good will and enthusiasm any new measures proposed for the betterment of raw social conditions and for the strengthening and efficiency of our benevolent government.

PRESS EXHIBIT URGED

"Since the conditions which confront government today are so extraordinary, it appears logical that the

Catholic Press Association should project an extraordinary program, a program of nationwide proportions. I therefore am taking the liberty of suggesting that the next Catholic Press Convention be staged in a metropolitan center under the patronage of a Cardinal Archbishop, with a nationwide preparation, with a press and literary exhibition along the lines of the Vatican Exhibition, with a mobilization of all Catholic authors, editors, publishers, college leaders and Bishops—culminating in the great objective of making America Catholic Press-conscious, of increasing the spread of Catholic thought and of bringing to bear on the social problems of America the solutions contained in the Papal Encyclicals. I believe the task of the

Catholic Press is the most important in the Church of the United States today and I believe that the eyes and ears of all America would center on such a gathering.

"We of the Catholic Press Association are the key men in what may prove to be one of the most critical periods of all time, but we can move forward with absolute confidence. We speak for a faith that has weathered the storms of two thousand years and we are the lineal descendants of forefathers who wrote enduring principles of democracy into the political philosophy of the human race. Gentlemen of the Catholic Press Association! We have a glorious job to perform! For God! For America! For the Church! Let's go ahead and do it!"

Sound Philosophy Effective Answer To Communism

PRINCETON, N. J., April 19.—*The answer to Communism lies in a return "to sound philosophy which gives us the true nature of man and his rightful place in society," declared the Rev. Dr. Robert J. Slavin, O.P., of the Catholic University of America, in the fifth of a series of Thomistic lectures at Princeton University, sponsored by the Catholic Club of the university.*

"NO amount of shouting nor constant stream of vitriolic language can answer Communism," Dr. Slavin said. "The trend of the times is undoubtedly toward some form of totalitarianism gripping the United States, but there is an escape if only we had leaders and the courage to interpret democracy in the light of the following principles: (1) Man is not only an animal but a rational animal. (2) As everything in the universe is bound by law, so too man is bound—the law that binds man is the natural moral law. (3) The promulgation of this law is made known to man by his natural inclinations, one of which is to live in society. (4) The family and of course the individual take precedence over the state. (5) The immediate end of the state is peace and progress, while the ultimate end is to provide happiness for the members who make up the state. (6) Man as a subject is part of the state but his inalienable rights grant him a sovereign measure of independence. (7) The ruler of the state exists for the state and the authority of the state is chiefly to lead men to their goal. This

authority is limited by the natural law, which must always be the guide in any assertion of authority. The liberty of those who are in authority does not consist in the power to lay unreasonable commands upon their subjects but the binding force of human laws consists in this that they are supplements to the natural law.

"Thomistic political philosophy vindicates the nature of man and asserts that his rights are not state-given but God-given. They are bound up with the personal destiny of man. Because these rights precede all the regulations of the state, the state must respect them. Individual good while subordinate to the common good is not absorbed into it. The state has the obligation of leading men to their goal and promoting their well-being. This well-being is destroyed by every system which idolizing the state looks upon it as the only source of rights, morality and liberty.

"Totalitarianism in the political sphere and Communism in the economic sphere are the logical outcome of the progressive secularization of

society which began with the disruption of Christianity in the sixteenth century," Dr. Slavin said. "Materialistic philosophy abandoned the scholastic teaching on the nature of man and looked upon him simply as part of the state. With the state as the center of reference for all things and the nature of man distorted, it was but logical that the outgrowth of such a perverted view should be Communism. Moreover, the abuses of the Capitalistic era with its creation of economic classes brought about a natural reaction, a swing of the pendulum to the other extreme. The excesses of individualism in laissez faire capitalism brought about the equally vicious excess of collectivism. Totalitarianism, whether it be Fascism, Nazism or Communism, is characterized by the following elements: (1) A mystic Nationalism, (2) the assimilation of the functions of individuals by the state, (3) the glorification of force as an end in itself, (4) the supremacy of the state in ethics, religion and morality as well as in politics and economics."

Christian Social Order Academy of Weston College, Mass.

In September the Jesuit Theological students of Weston College will begin their fourth year of Christian Social Order studies. Membership in this Academy has been restricted to selected students really interested in Social problems. Although all theologians are welcome at lectures and discussions, for practical purposes the study group has been limited to thirty. The work of the Academy has been of interest to all and reasonably successful in its purpose of training Jesuits in this important field of Catholic Action. Similar institutes have been formed in other Houses of Study, accounts of which will appear in later issues of Informations et Notitiae.

DURING the first year of activity the work of the students consisted in reading, discussions of books and magazine articles, with a paper once each month on some topic of interest. During the following year 1935-36 the same working program was followed. But in the papers read, special attention was given to the principles and practice of Communism. Five of these lectures were selected by Rev. M. J. Ahern, S.J., for delivery over the Yankee Network of Radio Stations:

1. "The Philosophy of Communism," by Rev. David W. Twomey, S.J.
2. "Communism and the Individual," by Rev. Francis G. Deevy, S.J.
3. "Communism and the Family," by Rev. Hubert C. Callaghan, S.J.
4. "Communism and the United States," by Rev. William A. Ott, S.J.
5. "Communism and Atheism," by Rev. John D. St. John, S.J.

The success of these radio broadcasts may be judged from the fact that they were copied from the *Boston Pilot* into other publications. One of these speeches, that of Father Deevy, S.J., was reprinted in the *Irish Monthly*, and again reprinted in substance in the *Catholic Readers Digest*, and voted to be the best article in that current issue of the *Digest*.

During the scholastic year 1936-37 the Academy devoted itself to a study of the positive program for counteracting Communism, as embodied in the encyclical, *Quadragesimo Anno*, as follows:

Three Lectures on the Meaning of Social Justice by Rev. Joseph F. MacDonnell, S.J.

A Dissertation on the Living Wage by Rev. Ernest B. Foley, S.J.

Eight Lectures on the Text of *Quadragesimo Anno* by Rev. Joseph F. Quane, S.J.

Each of these lectures was supplemented by questions and extensive discussion on the part of all the members. The stress thus laid on the Catholic method of reconstructing the social order proved to be most apt, in view of the fact that, subsequent to our

course of lectures, the latest encyclical of our Holy Father, *Divini Redemptoris*, placed such marked emphasis on the positive method of battling Communism.

With three years of profitable experience and with the expressed desire of Pope Pius XI as guides to further activity, the Academy made careful preparation for the coming year. Both the positive and the negative methods of laboring against Communism were deemed necessary for the complete efficiency of our Academy. Consequently, while emphasizing the positive program, some aspects of the fundamental and practical errors of Communism were included in the make-up of our lecture course. During the coming scholastic year 1937-38 the members of the Academy have agreed to work upon a program of lectures to be delivered fortnightly through the school year, as follows:

1. The Mystical Body—Rev. P. D. Kiely, S.J., Messrs. H. F. Cuniff, S.J., E. J. Welch, S.J.
2. The State—Mr. L. P. O'Keefe, S.J.
3. Economic Life:
 - a. Capitalism (history and philosophy)—Mr. R. F. X. Cahill, S.J.
 - b. Labor (history and philosophy)—Messrs. T. A. Murphy, S.J., F. X. Wilkie, S.J.
 - c. Family Wage—Rev. D. F. Dwyer, S.J.
 - d. Labor Market and Occupational Groups—Rev. Francis G. Deevy, S.J., Mr. S. C. Garavaglia, S.J.
 - e. Credit and Banking—Messrs. F. X. Gleeson, S.J., J. F. Quane, S.J.
 - f. Cooperatives—Mr. T. P. Hennessey, S.J.
4. Marxian Communism (history and philosophy)—Rev. F. J. Osborne, S.J., Rev. J. D. St. John, S.J., Mr. F. J. Gilday, S.J., Mr. J. P. Shanahan, S.J.
5. Youth Movement—Rev. H. C. Callaghan, S.J., Messrs. G. H. Heffernan, S.J., W. E. Shanahan, S.J.

6. Peace Movement—Rev. J. F. Moynihan, S.J., Mr. J. L. Foley, S.J.

7. Theatre Movement—Mr. J. A. Golden, S.J.

8. XO-Plan (Social Order Program of Jesuit Provinces)—Mr. J. J. Hennessey, S.J.

A number of suggestions were submitted for consideration in the future:

1. That there be a public presentation, at least before the students and professors of Weston College, of selected material worked out in the Academy.
2. That the Academy be accorded the status of a recognized course in Theology, for which regular academic credits shall be granted.
3. That the members of our Academy be permitted to write their Theological Licentiate Essays on some phase of Atheistic Communism or the Reconstruction of the Social Order.
4. That formal and specific courses be given for all theologians on the Papal Program of Social Reconstruction; as contained in the encyclicals, *Rerum Novarum*, *Quadragesimo Anno*, and *Divini Redemptoris*.
5. That Jesuits who are already engaged in the actual task of counteracting Communism and building up a Christian Social Order, be invited to address our Academy on the technique to be followed and the difficulties to be overcome in their field of work.
6. That a regional bureau of information and source material for those actively engaged in anti-Communist activity and Social Reconstruction work in New England be established at Weston College.

Officers elected for the coming year are as follows: Chairman, Joseph F. Quane, S.J.; secretary, Hubert F. Cuniff, S.J.; librarian, Francis X. Wilkie, S.J.

Jos. F. MacDONNELL, S.J.,
Moderator.



Part IV

Documentation



What About Communism? In the *Canadian Messenger of the Sacred Heart*, Rev. W. X. Bryan, S.J., has been writing an extended series of informative and constructive articles. They began in January, 1937, and extend through the succeeding numbers for many months. They are in English.

Communists and Father Hopkins, S.J. This article, by Alfred Barrett, S.J., published in *America* for October 31, 1936, was commented on in an editorial in *The Month* for December, 1936, as giving further evidence of the "termite tactics" of the United Front in the field of literature.

Few Catholics seem to realize how many of those who set the pace of poetry today, both versifiers and critics, are exponents of the Leftist cause. In England there is that trio of Marxian idealists, Auden, Spender, and Day Lewis; in America, among others, are Paul Engle, Horace Gregory, Kenneth Fearing, Muriel Rukeyser, whom William Rose Benét has called "our most promising woman poet," and, practically, now Archibald MacLeish.

Further . . . they have claimed as their own the Jesuit poet, Father Gerard Manley Hopkins. Why do they want Hopkins? Because he is the most significant poetic influence of the age and, in the words of the *London Times*, one whose "daring form and glorious thought" have won him a place among the major English poets.

Not only does his work show in its thought content a rebellion against the bourgeois tradition, but, they crow, Hopkins has avowed himself a Communist. Thus Babette Deutsch, in the N. Y. *Herald-Tribune*, concludes that "his greatness lies in his having companioned a strong Communist bias with an acute appreciation of the value of individuality, all things (and all persons) 'counter, original, spare, strange.'" She has apparently not noted the contradiction such an estimate involves, for insistence on individual rights is incompatible with a thoroughgoing dialectical materialism.

Miss Deutsch, disregarding the wider implications of his published letters, is intrigued by one "sensational" passage in a letter to Robert Bridges. "I must tell you," Hopkins wrote, "I am always thinking of the future. . . . Horrible to say, I am in a manner a Communist. Their ideal, barring some things, is nobler than that professed by any secular statesman that I know of. Besides it is just. I do not mean that the means of getting to it are. But it is a dreadful thing for the richest and most necessary part of a very rich nation to live a hard life without dignity, knowledge, comforts, delight, or hopes in the midst of plenty—which plenty they make."

The italics in the above were inserted by the author and Hopkins' reservations are important as showing that he only had the same kind of Christian social awareness which Dr. Blanche Mary Kelly ascribes to the earlier poet Langland in her new book, "The Well of English." Written about 1871, this letter is a social manifesto 20 years

in advance of *Rerum Novarum*, and its phraseology is almost Coughlinesque. Hopkins put the matter beyond dispute in a subsequent letter to the shocked Bridges: "I have little reason to be Red; it was the Red Commune which murdered five of our Fathers lately. So far as I know I said nothing that might not fairly be said."

I Visit the Soviets, by E. M. Delafield. (Published by Harper & Bros., N. Y.)

This is an unusual kind of book about the Soviet. It is not full of statistics, faked or otherwise, of the industrial progress made under the Five Year Plans, or of the colossal figures of the Soviet's armed forces. It gives the reactions of an Englishwoman, reluctantly leaving her husband, her two children at school, her home in the country, and her village life, and going for four months to live in Russia, spending part of the time in a village "commune."

The author, Miss E. M. Delafield, turns the floodlight of her famous sense of humor onto the new Russia, but while she makes us chuckle she gives a shrewd idea of what any ordinary Englishwoman—be she of high or low estate—would feel about the conditions there. How sad she would find it that the children are taught to laugh at God.

A conversation Miss Delafield had with a schoolgirl runs as follows:

"Have you ever, any of you, read the Bible?"

"No. It would be of no use to us."

"How can you tell that, if you've never read it?"

"We know that it is none of it true. What is false, cannot be good."

"It has historical value. It has influenced the world for many hundreds of years."

"It has influenced it badly. We wish to forget all that, and make a new world, founded on reason and without superstition."

How well she had been primed, remarks Miss Delafield.

How distasteful an Englishwoman would find the utter lack of privacy of every kind—the close crowding of families in one room apiece as a general rule—the absence of private wards and even of screens for any kind of patient whatever in the hospitals.

Here is another conversation the author had with a guide, who was proudly describing the holiday resorts for workers:

"Do the workers who need a holiday choose where they go, or is it settled for them?" asked Miss Delafield.

"They are told by the government where to go for their holidays," was the reply.

"That's what I meant," Miss Delafield retorted. "There isn't a great deal of freedom. Don't some of them feel they'd rather decide these things for themselves?"

They probably do, but they have to go where they are told.



MISCELLANEOUS SOURCES—

The Encyclical, **Reconstructing the Social Order**—New translation. (Social Action Department, N. C. W. C., 50c.)

Latin text of **Reconstructing the Social Order**. (Social Action Department, N. C. W. C.)

The Encyclical, **Atheistic Communism**. (N. C. W. C., 10c.)

* **Reorganization of Social Economy**, Nell-Breuning-Dempsey. (Bruce, Milwaukee, \$3.50.)

Toward Social Justice, R. A. McGowan. N. C. W. C., 15c.)

Organized Social Justice. (N. C. W. C., 10c.)

* **A Better Economic Order**, John A. Ryan. (Harper, N. Y., \$2.50.)

* Books, if ordered from the publishers in quantity lots through colleges, etc., can undoubtedly be obtained at a 20 per cent discount.

1936 Hand Book of Labor Statistics. U. S. Dept. of Labor Statistics. (Free through Social Action Department.)

Wages and Hours of American Labor, F. J. Haas. (Paulist Press, 5c.)

Special Report on American Communism and Non-Communist "Radical" Organizations. (Social Action Department, N. C. W. C.)

American Labor Movement, F. J. Haas. (Paulist Press, 5c.)

1936 Hand Book of American Trade Unions. U. S. Bureau of Labor Statistics. (Free through Social Action Department, N. C. W. C.)

* **Principles of Labor Legislation**, Commons and Andrews. (Harper, N. Y., 1936, \$3.25.)

The Constitution and Catholic Industrial Teaching, John A. Ryan. (Paulist Press, 5c.)



Knowledge of Communism and A United Christian Front Against The Third International



Editorial Note

WITH this issue of INFORMATIONES ET NOTITIAE we conclude the present volume, as there will be no issue during the months of July, August, and September. We shall resume publication with the October number.

The editors desire to thank very sincerely all those who have cooperated either by supplying material, or by drawing attention to valuable items. The result has been an impressive accumulation of helpful information of the most varied character. During the summer months the Editor-in-Chief, the Associate and Contributing Editors, will have an opportunity to study the situation in the United States and elsewhere with a view of

preparing further authoritative documentation for the ensuing year.

Among other interesting projects a study will be made of the important cooperative organization developed in Nova Scotia at Antigonish under the auspices of St. Francis Xavier University. There, among the fisher-folk, farmers, and other working classes, a system of consumer and producer cooperatives and credit unions has been established on Christian principles in a manner that makes it one of the outstanding social achievements on the American continent. A detailed report of this experiment will be prepared by one who will attend the summer work in person.